MESOPOTAMIA LIGHT

MAR APREM

REV. EDWARD BAKUS, REV. ESHAI JOSEPH,
FR. SABRE JOSEPH, DR. MAR APREM METROPOLITAN FROM INDIA,
MAR NARSAI METROPOLITAN OF KIRKUK, IRAQ,
BISHOP MAR BAWAI SORO, FR.. DR. SARHAD JAMMO AND REV. OSh ANA KANON

MESOPOTAMIA LIGHT

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MESOPOTAMIA LIGHT

MAR APREM

1993

MESOPOTAMIA LIGHT

(English)

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B. D., M. Th., S. T. M., D. Th.

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ABOUT THE AUTHOR

The Most Rev. Dr. Mar Aprem (formerly George Mooken) was born in Trichur, Kerala, India, in June 1940. Educated in India, England and America, he specialised in the field of Church History. He was the President of the Church History Association of India.

He holds two master's degrees in Church History, one from the United Theological College Bangalore (M. Th, of Serampore, 1966), and the other from the Union Theological Seminary, New York (S. T. M. degree, 1967). He was a candidate for Doctor of Theology (Th. D.) degree at Princeton Theological Seminary, USA when he was made bishop in Bagdad, Iraq in 1968 Later he earned his D. Th. degree from Serampore University near Calcutta.

Ordained a deacon on June 25, 1961 he became a priest on the day he completed twenty five years of age on 13 June 1965. He was consecrated bishop on September 21, 1968 by Mar Thoma Darmo and promoted as a Metropolitan eight days later at Bagdad.

His biography appears in the *International Who's Who of Intellectuals*, Vol. 6, Cambridge, The *International Directory of Distinguished Leadership*, First Edition, U. S. A. and others.

He was given 'Men of Achievement' Award of the International Biographical Centre, Cambridge, England in 1984 and the 'Medal of Merit' of the Coptic Orthodox Cultural Centre, Venice for his cultural and ecumenical achievements.

Since 1968 he is the head of the Church of the East in India with his headquarters in Trichur. He is active in several religious and social organizations, all over India.

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FOREWORD

I have great pleasure in writing this brief Foreword to His Grace Mar Aprem's latest book, Mesopotamia Light. I am *not* prepared to say about Metropolitan Mar Aprem, "I worship him this side idolatory". I can, however, affirm that I have, through close association with him, formed a high opinion of his personal qualities and attainments.

I love Dr. Mar Aprem for the ecumenical dimension of his personality. There are some Church leaders for whom ecumenism is no more than a manner of speech and of writing. There are a few for whom ecumenism is a commodity only for export. Alas, ecumenism, like charity, if it does not begin at home, it withers. There will be some leaders in all the Churches who have deeply imbibed the spirit of ecumenism and can be truly described as ecumenical personalities. There is no dichotomy between their ecumenical profession and ecclesial action. The

Most Rev. Mar Aprem, I must say, belongs to this select band. In the company of people like him we can affirm our unity even as we celebrate our diversity.

When Dr. Mar Aprem becomes the spokesman of the Eastern tradition in the Church Universal, he speaks with conviction, but he does this without denigrating any other tradition in the Church. He believes, as I do, that among the Easterns the Syriac tradition, inculding the West Syrian and East Syrian, has a richness and a distinctiveness all its own. This is a tradition by-passed by the Byzantine additions to Orthodoxy and the medieval developments in Western Christendom. Most of the Syriac Churches today, with varying degrees of vitality, are remnants of Churches which were once great and glorious and on fire with missionary zeal. They continue, however, as custodians of a priceless Christian heritage that has not yet been fully fathomed and apprehended.

"Mesopotamia Light" puts together in summary fashion the papers presented by Dr. Mar Aprem and a few others on various aspects of the Syriac patrimony at a Seminar held at Modesto, California. They do not claim to have made in-depth studies of their topics. Nor does the author claim to have given adequate coverage to the proceedings. The Modesto Seminar, however, can make the modest claim that they have said enough to enliven the interest of the readers in a subject of vital and growing concern in the Church today.

May the moving finger of Dr. Mar Aprem move on producing more books for serious study as well as for light reading. Anything from this delightful and learned Bishop is bound to be eminently readable.

6 August 1993

Rev. Dr. C. A. ABRAHAM
M. A., B. D., M. Litt, (Oxon) Ph. D.
VIMALAGIRI
KOTHAMANGALAM

CHAPTER 1

Introduction

Benjamin Franklin has said, "If you would not be forgotten as soon as you are dead and rotten, either write things worth reading or do things worth writing about." The following pages are recorded in obedience to this advice. The organizers of the *Mesopotamia Light* Seminar have done things worth writing about. And my task is to write about things worth reading.

The organizers did not take a decision on publishing a book to inform all friends in Assyrianism regarding this Seminar. But I wished that it would be a worthwhile plan to print the papers of this Seminar. The papers in the Syriac Symposium held after Olympic games once in four years are printed in *Orientalia Christiana Periodica* published from Rome by the Oriental Pontifical Institute. Since that publication has an international reputation, its standards are high. The paper-readers are requested to submit their papers, observing the rules stipulated by the editor of OCP. Then it is easy for the editor to publish the volume, set apart every quadrennium for the papers read at the Syriac Symposium.

The task here was difficult without the texts of any of the speeches. I embarked upon this enterprise at the telephone call from the Rev. Eshai Joseph. Although it

appeared simple at the outset, I faced insurmountable hitches as I planned to produce this slender volume. My memory was no good to store the major points of the six speeches delivered there. I was confident that I could reproduce my own talk, as it was mainly culled from the pages of my book *The Nestorian Missions* (Mar Narsai Press, Trichur, Reprint 1987).

But for the speeches of others I could recall a few points. But not enough to write a couple of pages from each delivery. Rev. Eshai Joseph was thoughtful enough to send the three video cassettes, which covered not only the six speeches but also all the paraphernalia of choirs and colourful dances. I must admire all those who participated in the cultural items. Appreciation should be recorded for those who prepared the video tapes very appropriately.

Yet to me there were many more obstacles to overcome. There is no video set at the Metropolitan's Palace, where I live.There is no TV too. I think when I grow old and I cease from some of my literary labours, I may prefer to relax in front of a TV set, at least for half an hour a day.

The NTSC system of videos made in the USA do not function in the regular video sets in India. The Indians use the PAL system. It is possible to see the videos from England and Australia, but no good for the videos from the USA. I know of Indians living in the USA who bring video movies from India and spend $40 to convert it from PAL to NTSC so that they can enjoy the movies from their home land.

The attractive video cassettes of 2 hour and 20 minutes each were produced by the organizers. It is indeed a help for the Assyrian people outside California to watch and enjoy what had gone on there. The dancers In colourful costumes from the old country, i. e., Mesopotamia vividly depict the proud past of the Assyrians.

Yet, I believe these videos in colour are not substitutes for the written word. The power of the printed word is so strong even in this world of, what the Americans call, the idiot box. Hence the need for a book where the major events of the three day Seminar are recorded.

The summary of the speeches are reproduced. This book is an answer to this real need. It is hoped that this volume though small in size, will be kept on the bookshelves of the homes of the Assyrians. This volume can be used for reference. It tells the history of a great race. Though persecuted and scattered in recent decades, the Assyrians are not totally hopeless. They are proud of their heritage and tell and re-tell the past to the present and to the future generations.

This book is a modest attempt to tell the events and speeches in the Seminar. Some of us did not have any written papers as our presentation. The lack of written papers made the task of this writer more difficult.

I had to get the help from one of the four Central Trustees of our Church in India Mr. C. P. Jos, Chiriyankandath House, Trichur whose house I visited in order to watch these videos. Later he was thoughtful enough to bring his video set to the Metropolitan's Palace for me to re-check the details of the Seminar.

I do not know short-hand dictation. Hence I could not copy the texts of the speeches as I watched TV. I recall a joke which I had written in my second joke book. Two friends were gossipping. One man told of a car accident in his home town. He said that a brother and a sister were severely injured as a result of this accident. The sister lost part of her hand. The brother's skull was opened. The brain was thrown off. "Are they still alive? What are they doing for a living," enquired the other. The first man replied that the girl who had lost part of her hand was wroking as a short-hand typist and the boy who had lost his brain was working as a bishop.

Without any knowledge of the short-hand dictation I quickly scribbled some thing. I copied on audio cassettes the talks and listened again and again and finally wrote them down for my typist Mr. Joseph Francis who admirably reads my illegible English.

The thought that this book will help generations of Assyrians to understand about this Seminar of 1992, an experiment, as it was the first time that the Chaldeans and the Assyrians came together after their split in 1552.

Such gatherings will help us to forget the bitterness of the divisions we have created in 440 years, Such man-made walls must be demolished by our own efforts. The posterity would feel proud of us, only if we move in the positive path in eliminating the obstacles by understanding each other. A lot of misunderstandings can be cleared, if we learn how and why we got separated. We should also ask ourselves whether those old reasons were still relevant today for a separate existence. Even if a separate existence is justifiable, should we not build bridges?

Although in the final sentence of the next chapter (P. 23) it is printed that the Seminar was scheduled to meet on June 26 and 27, 1993 in Modesto, a phone call from California gives an indication that this Seminar stands postponed or cancelled. Sometimes logic does not dictate our decision and actions. I personally feel that we are on a wrong path, if we forgo genuine opportunities for unity, even if it is in diversity.

Fr. C. A. Abraham, former Principal of Bharata Matha College, Trikakara, near Cochin and now vicar of the Syro-Malankara parish in Cochin, has kindly furnished us with a suitable foreword to this little book. We work together in the governing Board of the St. Ephrem's Ecumenical Research Institute (SEERI) in Kottayam. He had begun his career teaching English in the famous Union Christian College, Alwaye, where the late Malcolm Muggeridge of B. B. C. fame had commenced his career teaching English.

Mar Aprem

Trichur-680 001
15 July 1993

CHAPTER 2

Mesopotamia Light

Mesopotamia Light was the name of the Seminar held for the three days May 15-17, 1992 at Modesto in California. It was planned and organized by the priests of the three congregations in the area. Archdeacon Eshai Joseph of the Assyrian Church of the old calendar (St. Mary's Church, Hughson), Rev. Oshana Kanon of the Assyrian Church of the new calendar and Fr. Sabre of the Chaldean Church worked hard to make it a success.

The Master of Ceremony, Lincoln, Isaac, an Assyrian who has been in America for a generation, ably conducted the affairs. Alexander Michailian did a very admirable job conducting the choir and music. The Assyrian folk-dances provided added attraction and gave a festive look to the academic atmosphere of the lectures.

Cheateau De Ville at 1773 Prescott Road, Modesto was filled to capacity. The organizers felt that next year a bigger hall ought to be booked for holding such a seminar. Men and women actively participated in the meetings. The historical and spiritual thrust of Assyrians and the Chaldeans were brought to light. The Assyrians are non-Roman Catholic. The Chaldeans are those under the Pope, of course through the Chaldean Patriarch in Bagdad. Some of the questions which rose

from the audience had the particular bias of the members who raised the questions, perhaps to prove that the Chaldeans are more ancient than the Assyrians or vice versa. The controversy was not open, although insinuations or bias could be detected in the questions. I am not sure whether all the speakers were aware of the subtleties of the intentions or motives of all questions.

On the opening day Professor Hamilton Hess Ph. D. spoke on "Biblical Study, Eastern Church Fathers." Fr. Sarhad Jammu Ph. D. spoke on the formation of the Church of the East. He came from Detroit to represent the Chaldean Catholic Church.

The second afternoon, the boyish looking Mr. Kent Hillard spoke on Assyriology. Bishop Mar Bawai of the Assyrian Church, who has done advanced studies in the Catholic University of America in Washington D. C., spoke on "the Church of the East between yesterday and tomorrow." Bishop Mar Bawai had earlier been on the Central Commitee of the World Council of Churches.

My talk was on the final day of the Seminar. I gave the summary of my book *The Nestorian Missions*. The Assyrians were happy to hear about the past glory of our once-flourshing Church. One lady asked me whether John Stewart's book *The Nestorian Missionary Enterprise* was still available. I told her that although Mar Narsai Press had made a Reprint of that book in 1961, it is now out of print. One of the participants asked about my books on jokes and requested me to come out with some from the book. When I obliged, my session ended on a happy and a joyous note.

The final speaker of the Seminar was a Jesuit Fr. George Maloney who was a Professor in Fordham University in New York. He said, "I was a Jesuit, but now they call me a Franciscan", referring to his shift from Fordham University in New York to San Francisco. His talk on Church Sacraments was informative and interesting.

Some non-Assyrian speakers were conscious of the fact that their pronunciation would not be understood properly by the Assyrian audience. There was no sufficient time o spell out each difficult word. Therefore one of the speakers, Professor Hamilton Hess, distributed a list of words he thought would benefit his Assyrian listeners to understand his talk quicker and accurately.

NAMES AND TERMS RELATING TO EARLY SYRIAC CHRISTIANITY

Church of the East
Chaldean Church
Maronite Church
Melchite Church
Syrian Jacobite Church

Malabar Christians
Orthodox Churches
Assyrian
Antioch
Teaching of Addai
Abgar
Edessa

Palut of Edessa
Serapion of Antioch
St. Ephrem
ascetic
Bnay Qyama/Bnat Qyama
St. Simeon the Stylite
Peshitta
Rabbula of Edessa
George Lamsa
Odes of Solomon
Afrahat
Demonstrations

Addai
Mesopotamia
Seleucia-Ctesiphon
Baghdad
Nisibis
Aramaic
Parthians
Persians
J. B. Segal
fertile crescent
Tatian the Syrian
Diatessaron
Bardaisan of Edessa
Jacob of Nisibis
River Daisan
Coptic
ikon
Narsai
Jacob of Serug
St. John Chrysostom
St. Jerome
Theodore of Mopsuestia
Council of Chalcedon
Alexandria
Nestorius

Note that Nestorius is last in the list. Not because it is the least important term in the list, but because reference to that name came rather late in the talk. Moreover chronologically he comes only in the 5th century, having become the bishop or Patriarch of Constantinople having been brought from Antioch only in 428 A. D. and being exiled in 431 A. D. and died in 451 A.D., the year of the Council of Chalcedon. He lived after Abgar, Addai, Tatian the Syrian, Bardaisan of Edessa, St. Ephrem, Afrahat, Jacob of Nisibis, St. John Chrysostom, St. Jerome, Theodore of Mopsuestia, but not definitely after J. B. Segal and George Lamsa, our senior contemporaries who belong to the 20th century.

The Modesto Bee, dated Friday, May 15, 1992 had a quarter-page announcement, on p. A.-7. The announcement made it clear that this Seminar was sponsored by six

Assyrian Churches and clubs in Stanislaus County as a "premier event to enlighten the public about the Assyrian people and their heritage."

A summary of the whole talk is not easy to be reproduced in such a book. Given below is the list distributed to all in the audience. This list could provide some insights to the early history of Syriac Christianity. As the complete summary of this Seminar is not compiled and published, this description of the important events there could be of some consolation or information not only to those who attended it but also to those who could not attend.

Since it was planned to make this 'Mesopotamia Light' Seminar an annual event not only to show the solidarity of the Chaldeans (Catholic) and the Assyrians or Nestorians, but also for the listeners to learn about the history and faith of our Churches.

There will be many who may not comprehend the profound thoughts and insights of the learned professors. The organizers, therefore, circulated Evaluation sheets with possible four opinions. Although I received blank forms for two days I did not fill it up. Hence it is still with me. The instruction on the top of this Evaluation Sheet is "If the Spirit moves you, please take a moment to put forth suggestions for the Planning Committee to include for next year's Seminar.

Seminar May 15, 16, and 17, 1992

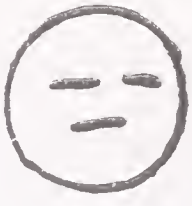
Evaluation Sheet

Historical & Religious Thrust Assyrian-Chaldean People

If the spirit moves you, please take a moment to put forth suggestions for the planning Committee to include for next year's Seminar.

Reaction

1. The Seminar was good. _____ _____

2. The Seminar was fair. _____  _____

3. The Seminar was bad. _____ _____

4. Other :

_____

_____

_____

_____

(use other side)

It was not easy for me to criticize my colleagues. Concerning my opinion about my own speech, I am the least competent to comment upon it. Finally I escaped without informing the organizers what I thought about the papers presented at the Seminar. What I heard from the organizers is that the participants appreciated all the papers in general.

The next Seminar was suggested to be in Detroit, Michigan so that more Chaldeans can co-operate. There are more Chaldeans than the Assyrians in the Detroit area. Moreover, the ordinary people in our pews must know the history of our Churches. It is not the monopoly of the theologians and priests. Every layman or laywoman should be proud of the heritage of our own Churches. Nevertheless, the Seminar is scheduled to meet again in Modesto, on Saturday and Sunday, 26 and 27 June 1993.

CHAPTER 3

Three Songs

The choir under the able leadership of the well known Assyrian music director Alexander Michailian, sang Assyrian songs. Three songs were sung in Syriac. One was *Breekh Khannana*.....by Mar Bawai the Great of the 7th century. The second was *Maran Isho Malka Sghieda* written by Saint Mar Aprem of the 4th century.

The English translation of these two songs were supplied to the audience. It is as follows. BREEKH KHANNANA.....

> Blessed is the Compassionate One, who in His loving kindness hath administered our life in prophecy. With the eye of the Spirit Isaiah saw the Wondrous Child of the virgin. For Mary without union bore, Emmanuel, the Son of God. From her the Holy Spirit fashioned, a body which was united; as it is written. That it might be an adorable habitation and temple. For the glittering light of the Father in one Sonship. And at the beginning of His marvellous conception, United with Himself in one honour. That He might fulfil in Him all His attributes. For the salvation of all (world) as was well pleasing to Him. One day of His annunciation (or nativity) the watchful ones

glorified Him, with their halleluyahs in the heights above. Likewise the earthly ones offered Him worship, with their offerings in one honour. One is the Christ the Son of God, worshipped by all in two natures. In His Godhead begotten of the Father, without beginning before all time, in his humanity born of Mary in the fullness of time, in a body united. Neither His Godhead was of the nature of mother, nor His humanity of the nature of the Father. The natures are retained in their *qnume*, in one person of One Sonship. And as the Godhead is: three *qnume* one essence, likewise the sonship of the Son, is in two natures one person. So the Holy Church has learned to confess the Son who is the Messiah. We worship, O Lord, Your Godhead and your humanity without division (repeat three times.)

One is the power, One the majesty. One the will and one the glory. Father, Son, and Holy Spirit, for ever and ever, Amen and Amen.

Brikh Hannana Davthaibutheh written by Mar Bawai is used as *Tishbohtha* (Praise) in the morning prayer of Sundays, from the Advent (*Subara)* till Epiphany (*Dinha*) It is transliterated below from p. 118 of Hudra Vol. I. (Trichur edition) in the portion used for the first Sunday of *Subara* (advent).

Breekh Hannana Davthaibutheh
Parnis hayyein banvieyutha.
Baina d'ruha hza Eshaya
Lyalda thmieha davthulutha.
Dla zuvagha yildath Maryam
L'ammanueil Iva dalaha.

Dminnah gavleh ruha d·qudsha
Lpaghreh mhaidha akhma dakhtiev.
Dnihre umra uhaiqla sghiedha
Lsimheh dawa bahda brutha.
U'am shuraya d bathneh thieva
Haideh ammeh bhad ieqara.
Damalleh beh qulhein dieleh
Lpurqan gava akh dashpar leh.
Byom subareh (av mavladeh) shab'hui iere
Bhulalaihon bravma dal'il.
Vap ar'ane qariv sighdtha
Bqurbanaihon bhad ieqara.
Haddu Mshieha bra dalaha
Ighied min qulla bathrein kyanien.
Dvlahutheh lied min awa
Dla shuraya l'il min Zavne.
Wavnashuthe lied min Maryam
Bshulam Zavne bpaghra mhaida.
Lalahutheh min qyan imma
Ula nashuthe min qyan awa.
Nthierien qyane baqnomaihon
Bhad parsopa dahda brutha.
Vaikan ditheih alahutha
Tlatha qnome hda iethutha.
Hakhan itheih brutheh daura
Bathrein qyanien had parsopa.
Hakhan ilpath edath qudsha
Dthardi bavra dhuyu Mshieha.
Saghdienan mar lalahuthakh
Valnashuthakh dla pulagha. (3)
Haddu haila hda marutha
Had sivyana hda thishbohtha.
Lava vavra uraha dqudsha
Lalam almien amein u amein.

HYMN OF THANKSGIVING
By St. APREM THE GREAT, 4th Century

O Jesus, our Lord and adorable King, Thou, who by Thy passion hast vanguished tyrannical death. Son of God, who hast promised us a new life in the heavenly Kingdom, put an end to all our misfortunes and establish in our country peace and mercy. May we on the day of Thy coming arise to life, and go to meet, Thee according to Thy will. May we with hosanna bless Thy name of Thy goodness toward our race. Innumerable are Thy mercies to our humanity, and Thy charity is manifested in favor of our mortality. Thou hast remitted our sins in Thy forgiveness. Glory be to Thy name for Thy gift. Blessed be Thy majesty in Thy dwelling, O Thou who in Thy mercy dost pardon our trespasses. Make us worthy in Thy grace to praise and adore Thy divinity. And to send up glory to Thy Majesty in all times. Amen and Amen

Maran Isho Malka Sghiedha
Daskha bhasheh Imavtha throona.
Bra dalaha disthavdie lan
Hayye hadthe bmalkuth Ravma.
Bathil minnan kul nikhyanin
Vasra bathran shaina urahme.
Davyom Dinhaq nihi qdameiq
Unipoq lurakh akh sivyanakh.
Byad oshane navdi lashmakh
Al thaibuthakh dalvath ginsan
Dasgiev rahmeiq seid nashuthan
Vadnah hubbakh al miethuthan.
Vatheith havbein biad husayakh
Shuvha lashmakh al mavhavthakh.
Briekh ieqarakh min gav athrakh
Shavek havbe mithol rahmav.

Vavthaibuthakh ashva Ikhullan
Dnavdi unisgodh lalahuthakh.
Val maruthakh bkhul iddanien
Nasiq shuvha amien u amien.

The third song what the choir sang in Syriac was also beautiful. Although not famous as the two songs already quoted, the following song is taken from the morning prayer of Sundays found in Hudra (Trichur edition) Vol. 1 pp. 105, 106. I transliterated it here below. The Assyrians can feel the real spirit of this song when they hear it in the language of their forefathers. It is a *Thishbohtha* (Praise) written by Mar Narsai who died in 502 A. D.

Thuyay badmuth Hishokha, Preesa vath al biryatha
Vadnah nuhreh Damshieha, Vaqna alma buyana *

L'iddhan lilya dame va, Zavna dmin Adam valkha
Uyom gilyane damsheeha, Lrahtha sha'ee
diemama *

Sapra qanye aap Maran, l'shuraya d' Karozuthi
U'idhan ramsha l'shulama, Damnieh l'alma min
amleh *

L'hana savra msaqein vav, Kahne umalke vanvieye
Vannieh innon baroya, balmena dyom gilyaneh *

Bgilyaneh nah biryatha, Dash'hieqan vai bahtietha
Usharie alma mith'haggie, B'inyana da'ethiedatha
*

Dyatheqe hdatha Ashlim, Lamqablane dyulpane
Thava'h badmah Daqnomeh, Dla Nith'daglun
shuvdayav *

Bshuvdaye d' malkuth raoma, Asre I'rahta damlile
Uha msaqien ieh Igilyane, Ar'ane vashmayane *

Qriv leh mikhail gilyane, Dmalke d'amlikh min
ginsan
Thav nithayyav lahzathi, Am kinshe dashmayyani *

Mish'ha Hubba nissav lan : thav yavma damli
Qintha.
Dla nishma hai bath qala : Dla yadha na amlaikhon
*

Bkhakra dmillath yulpana : Niththaggar ad
hayyeenan.
Dnishthvi dnishma hav qala : Dthav qabbil
mulkanaikon *

Bsavra dhayye Da'thiedien : Nesrieh lilpa driyanan.
Vavhubba uhaimanutha : Nmanna lalmein hadvatha
*

English translation of the above hymn is:

Error, like darkness had spread over (all) created things
nd the light of Christ hath shone forth And the world
ath gotten comfort* The night is like Unto the time from
dam till now And the day of Christ's revelation Unto
e course of hours of the day time* Our Lord also hath
med the morning The beginning of his preaching And
e evening time, the end Which giveth the world rest
om its labour* For this hope were looking Priests
d kings and prophets And the Creator hath gjven them
st In the haven of the day of his revelation* In his
velation (all) created things rested Which were
oubled by sin And the world began to mediate On the
nsideration of things to come* He delivered a New

Testament To them that received his teaching An
impressed it with his own blood That his promise
should not lie* With promises of the kingdom on hig
He fixed the course of reasoning beings And lo, the
wait for, his revelation Earthly and heavenly ones* Nov
the revelation hath drawn nigh Of the king who reignet
(and is) of our race. Come let us be ready to see hir
With the companies of heavenly beings* Let us take t
ourselves love as oil For that day which is full of fea
Lest we hear that voice I know not your deeds* Wit
the talent of the word of doctrine May we be paid whil
we live That we may be worthy to hear that voice Come
receive the things promised you* In the hope of life t
come Let us make fast the ship of our mind And in lov
and faith May we reach the haven of joys*

The three poets quoted above are the greatest of th
theologian-poets of the Assyrian Church. Of this, Ma
Aprem (306-373) belongs to the undivided Church, as h
died before the Nestorian Controversy of the Council o
Ephesus of 431 A. D. But the other two namely Ma
Narsai (d. 502 A. D.) and Mar Babai the Great (569-62
A. D.) lived after the Nestorian controversy. Therefor
I had doubts in my mind whether the Chaldeans, who
are under the Pope of Rome, would unite in singing the
songs of Mar Narsai and Mar Babai who are accused a
"Nestorian heretics" by some. I must state that there i
a re-thinking on the whole "Nestorian" issue.

CHAPTER 4

Three Churches

In order to understand about the denominations which co-operated in this Seminar it is necessary to give a list of the ecclesiastical heads of these three denominations. Actually these are not three different distinct denominations. All these three are part of the Church of the East exactly 440 years ago. In A. D. 1553 when John Sulaqa became the first Chaldean Patriarch of Babylon recognized by the Pope, the first split began in the Church of the East.

The second split occurs after the ancient Julian Calendar was replaced by the Gregorian Calendar (prepared by Pope Gregory in Oct. 1582 A. D.) by an order by Patriarch Mar Eshai Shimun in 1964. This split of 1964 reached a climax and the final split occurred on 7 Sept. 1968 when Mar Thoma Darmo Metropolitan of India arrived in Bagdad and assumed the responsibility of the ancient Church of the East followed who refused to change into Western Calendar.

The following list is the first of its kind ever seen in print. The information regarding the first two rival groups of the Church of the East is mainly based on the list printed in *Orthodoxia* 1992-1993, published by OSTKIRCHLICHES INSTITUT, Ostengasse 31, D. 8400,

Regensburg, Germany) pages 116-118. I have ma minor alterations based on my personal knowledge. F example Patriarch Mar Dinkha has been stated Metropolitan of Tehran and all Iran. He has never be a Metropolitan of Iran. He was only a bishop (Episco of Iran) till his consecration as Patriarch. He was ma Metropolitan and Patriarch on the same day in Lond on 11.10.1976. Also the date of his episcopal consecr tion found there i. e., 2.11.1968 is also wrong. He w consecrated already in 1962.

The Chaldean Church, being a Catholic Church, not listed in *Orthodoxia*. Therefore I had to prepare t list from *annuario* published from Rome. A Cathol archbishop helped me to correct my list. I am gratef to him, but do not divulge his name as I do not wa anybody to blame him for any mistake in this list.

I **Ancient Apostolic and Catholic Church of th East**

1 **Mar Addai Shleemon Gheevarghese**

T: Catholicos Patriarch Addai II., P. O. Box 236 IRAQ-BAGHDAD, Phone (964) 1/7198362

Born : 1.8.1946, diak and Priest 15-9-1968
Bishop and Metropolitan. on 22.9.1968
Patriarch 20.2.1972, elected by five bishops

2 **Mar Aprem George Mooken** **Trichu**

T: Metropolitan, Trichur, Metropolitan's Palace, Hig Road, IND-680 001 TRICHUR, KERALA, Phone (91 487 / 20978.

Born: 13.6.1940, diak 25.6.1961. Priest 13.6.196 Bishop 21.9.1968, Metropolitan 29.9.1968 (Ma Thoma Dharmo) Dr. Theol (Serampore) 197 Metropolitan B. D., M. Th., S. T. M.

3 **Mar Narsai** Thoma Soro Kerkouk

T: Metropolitan Kerkouk, P. O. Box 37, IRAQ-KERKOUK

Born: 1938 Priest Sept. 1968. Dec. 1969 Bishop & Metropolitan
Now residing in Chicago, U. S. A. since Feb. 1992.

4 **Mar Thoma** Eramia Gheevargese Ninive

T: Metropolitan, Ninive, P.O. Box 90, IRAQ-MOSSUL, Phone (964) 60/612738

Born: 1938 Priest 15.9.1968. Dec. 1969 Bishop & Metropolitan

5 **Mar Poulose** Konikara Paul

T: Bishop, Assistant of Trichur, Metropolitan's House High Road, IND-680 001 TRICHUR, KERALA, Phone (91) 487/20978.

Born: 14.9.1941, diak 21.9.1958. Priest 13.6.1965 Bishop 13.9.1968, Dr. Theol. (Berkeley, California 1975)

6 **Mar Daniel** Fakoo Yaqub Medesto

T: Bishop, West USA 1840 Hunt Ave., USA-MODESTO Cal 95350

Born: 13.7.1951, diak 29.4.1970 Baghdad Priest 21.3.1971 Baghdad. Bishop on 23.2.1973. later in California with Mar Dinkha until 1987

7 **Mar Yakob**, Daniel

Bishop Syria and Lebanon, Ancient Church of the East, Bishop's Palace, Tell Hormiz, Al Hassaka, Box 106, SYRIA.

Born: 28.4.1964 at Karanjok near Mosul. deacon 6.10.1983 Priest 15.11.1987. Bishop 5.7.1992

neither with Mar Addai nor with Mar Dinkha

Mar Timotheos Shalita Odisho

T: Metropolitan in Deutschland, Steinernstr 46, Postfach 74, D-W6503 MAINZ-KASTEL, Phone (49) 6134/4410

Born: 14.7.1936 diak, 1.9.1953 Priest 22.5,1957. Metropolitan 23.2.1958 by Mar Ignatius Yacoub III Damaskus. 1975 with Mar Addai.

II Assyrian Church of the East

Apostolic and Catholic Assyrian Church of the East

1 **Mar Dinkha** Khanania **Teheran**

T: Catholicos Patriarch, Patriarchate of the Holy Apostolic Catholic Assyrian Church of the East, 8909 Birch Avenue, USA-MORTON GROVE, III 60053 Phone (1) 708/9660009. Telefax 9660012. Office Teheran (98) 21/542406.

Born: 15.9.1935 Derbenduk, Prov. Arbil Iraq. diak 1950 Priest 15.7.1957 by Mar Yousep Khnanishu. 1962 Bishop Teheran and all Iran by Mar Shimun XXIII elected Patriarch at London 17.10.1976 by six bishops or their representative

2 **Mar Timotheos** Chundal Cheru **Malabar**

T: Metropolitan Malabar and all India, M. T. M. Birth Centenery Building, Anchangady, IND-680005 TRICHUR, KERALA, Phone (91) 487/22525

Born: 1920, diak 1971, Priest 1971. 11.10.1971 Metropolitan Malabar by Mar Shimun XXIII in Bagdad

3 Mar Narsai Elias de Baz — Libanon

T: Metropolitan Libanon, Europe, Ator, Assyrian Bishopric, Jedayah Al-Matten, P. O. Box 90384, RL-BEIRUT, Phone 263362

Born: 20.5.1940 Iraq Priest 17.3.1968 Bishop 15.10.1968, Metropolitan 15.10.1976

4 Mar Gheevarghese Daniel Sliwa — Iraq

T: Metropolitan Iraq. 16.3.37 Hay Al-Mualemeen, Al Doura, Al Jadedah, IRAQ-BAGHDAD Phone (964) 1/7750646 Mahala 714, Zuqaq 3, House 9, Hay Al-Muthana, Baghdad Phone (964) 1/7728620

Born: 23.11.1941 Habbaniya Ramadit, Iraq, diak 13.4.1980 Chicago Priest 8.6.1980. 14.6.1981 Metropolitan of Baghdad by Mar Dinkha, Chicago

5 Mar Joseph Sarkhis

T: Bishop Baghdad, tribe Jelu, Hay Al Hamraa-Mahala 629, Zuqaq 20, House 11, IRAQ-BAGHDAD, Phone (964) 1/5559711

Born: 1.7.1954 2.3.1968 Bishop Baghdad

6 Mar Aprim Hormisd Khamis — East USA

T: Bishop Eastern USA, 8908 Birch Avenue, USA-MORTON GROVE, Ill 60053 Phone (1) 312/4650147, (1) 708/9660009, Telefax 9660012.

Born: 7.1.1943 Habbaniya Iraq. diak 2.3.1973, Priest 2.3.1973, 2.3.1973 Bishop Basra. 1976 Bishop USA + Canada. 1984 Bishop East USA + Canada. 1990 Bishop, East USA

7 Mar Bavai Ashur Soro — West USA

T: Bishop Western USA 1623, 43d Avenue, USA-SAN FRANCISCO, CA 94122, Phone (1) 415/5649126

Born: 1956 Priest 21.2.1982 Pastor of Marth Mariam Church Toronto, Canada 14.10.1984 Bishop, West USA in Chicago by Mar Dinkha

8 Mar Meelis Yousep Zaia **Australia**

T: Bishop Australia, 49 Sackville Street, P O. Box621, AUS-FAIRFIELD, N. S. W. 2165, Phone (61) 2/726 6309

Born: 1956 Baghdad, diak 1973 Priest 28.2.1982 by Mar Dinkha 14.10.1984 Bishop Australia by Mar Dinkha

9 Mar Emmanuel Joseph **Canada**

T. Bishop Canada, 57 Apted Avenue, CDN-WESTON, Ontario M9L 2P2, Phone (1) 416/7449311

Born: 24.11.1958 Baghdad, diak 1.3.1981 Chicago Priest 11.11.1984 Chicago, Chorepiscopa and Archdeacon 27.5.1990 Toronto. 3.6.1990 Bishop Canada in Chicago by Mar Dinkha

III Chaldean Church

1 Patriarch of Babylon of the Chaldeans
His Beatitude Mar Raphael Bidawid Bagdad, Iraq.
Born in Mosul, Iraq on 17 April 1922
ordained on 22 Oct. 1944
Consecrated bishop on 6 Oct. 1957
Transferred from Amadiyal to Beirut on 2 March 1966
Consecrated Patriarch in 1989.
Auxiliary Bishop Immanuel Karim Delly
Titular Archbishop of Kaskar

2 Kirkuk (1789)
Andreos Sana. Born in Araden
on 20 Dec. 1920. Ordained 15 March 1945
Consecrated on 6th Oct. 1957

3 Arbil or Erbol (7 March 1968)
Stephane Babeka. Born on 22 January 1919
Ordained 15 May 1941. Consecrated on 6 Dec. 1969.

4 Bassorah (17 January 1954)

Yousif Thomas, born in Alkosh on 3 Ang. 1934
Ordained on 21 Dec. 1960. Consecrated on 5 Feb. 1984.

5 Mosul (24 Oct. 1960. Became archbishopric on 14 Feb. 1967) Geevargheese Garmo born in Tel kefe in Mosul on 9 Dec. 1921.
Ordained on 9 Dec. 1945. Consecrated on 14 Sept. 1980.

Address-Chaldean Archbishop, Mosul, Iraq.
Telephone 76-21-40 Personal Tel. 76-57-33.

6 *Alquoch* (24 Oct. 1960)

Abdul-Ahad Sana born in Aradev in Amadiyab on 10 Dec. 1922.
Ordained on 15 May 1947. Consecrated on 19 March 1961.

7 *Amadiyab* (about 1785)

Hanna Kello born in Manguede in Amdiyab on 9 April 1922.
Ordained on 15 May 1947. Consecrated on 16 Dec. 1973.

Address: Chaldean Bishop, Mangueche, Iraq. (Tel. 9)

8 *Acra* (1850, re-united on 24 April 1895)

New separation 24 Feb. 1910)
Abdul-Ahad Rabban born in Shoqlaws, the archdiocese of Arbil on 9 April 1916. Ordained on 4 June 1950. Consecrated 15 Aug. 1980.

Address: Dar-Al-Mitraniya, Aqra, Iraq (Tel. (0604) 32-136.

9 *Sulaimaniyah* (7 March 1968)

In 1988 in the absence of a bishop in Sulaimaniyal Abdul-Ahad Rabban, Bishop of Aqra, was patriarcha administrator of this diocese.
Bishop.....

Address: Chaldean Church
Sulaimaniya, Iraq.
Tel (0532) 21310

10 Zaku (Separated from Amadia in 1830)

In 1988 there was no bishop in this diocese
Bishop.....Patriarchal Administrator
Hanna kello,

Address: Catholic Church
Zakha, Iraq.
(Tel. 72-355).

11 *Teheran* (1853)

Raised as Metropolitan diocese on 16 March 1971 Metropolitan Youhannon Semaan Issoyi born i Sanandadi in the archdiocese n Teheran on 27 Jun 1914. Ordained on 3 March 1940. Consecrate on 22 Oct. 1967. succeeded per coad. On 7 Marc 1970.

Address : Archbishop,
Avenue Forsat 91,
Teheran 15819, Iran,
Tel. (021) 823-549

12 *Urmya* also known as Urmia or Rezayeh (starte 1560 restored on 4 September 1890)

Bishop Thomas Meram, born in Telkaif in th archdiocese of Mosul on Aug 6, 1943. Ordained o June 1967. Consecrated on 11 March 1984.

Address : Khalifagari Kalaani Katoliq, P. O. Box 338,
Qurmiah 57135 Iran.
Tel. (0441) 22739

3 *Ahwaz* (3 January 1966)

Archbishop Hanna Zora born in Batnaia in the diocese of Alquosh on 15 March 1937. ordained on 10 June 1962. Consecrated on 27 Oct. 1974.

Address : Archbishop's House.
P. O. Box 61956,
Zahadi Street,
Ahwaq, Iran.
Tel (061) 24980

4 *Salmas*, Shalpour (1709)

This eparchy is suffragan to Urmya. Archbishop Thomas Meran. Archbishop of Urmya is in Charged. Address as above.

5 *Palestine*. A Patriarchal Vicariate of Jerusalem.

6 Bairut or Beirut (3 June 1957)

The present Patriarch Raphael Bidawid was the bishop of Beirut from the beginning of this diocese on 3 June 1957 until he became Patriarch in Bagdad.
Bishop.....Patriarchal Administrator
Msgr Louis Al-Dalrassy

Address :
Chaldean Catholic Bishop,
P. B. 1345
Beith Mery, Lebanon
Tel. 383-817; 383-369.

7 *Le Cairo* in Egypt

Youssef Ibrahim Sarraf. Born in Cairo, 5th Oct. 1940 ordained 19 December 1964, elected bishop 6 Feb. 84 Consecrated 13 March 1984.

8 *Aleppo* in Syria (3 June 1957)

Stephen Bello was born in Alquosh on 5 Sept. 1910. ordained on 14 Oct. 1934. Consecrated on 10 January 1960.

Died. New Bishop is not elected.
He belonged to the Congregation of St. Hormizd.

Address :
Chaldean Catholic Bishop of Aleppo Patriarcha
Administrator : Mons. Antoine Aude
Sulaimaniyah, Syria.
Tel (021) 44-1660

19 *Dearbekir*, Amida (started in 1553)
Became Archbishopric on 3 January 1966
Paul Karatas was born in Harbole in the archdioces of Diarbekir. Born in 29 July 1934. Ordained o 29th January 1968.
Consecrated on 3 July 1977.

Address :
Chaldean Archbishop,
P. K. 259,
Harthalbasi Caddisi 48,
80070 Beyogia,
Istanbul, Turkey,
Tel. 144-03-15

20 *Mardin*, Turkey (established in 1953)
It is an eparchy. no bishop

21 *Seert*, Turkey, (established in 1858)
Also known as Arzon. No bishop. This aparchy i under the Chaldean Patriarch in Bagdad.

22 *Detroit*, U. S. A. This is known as the eparchy o Saint Thomas Apostle, of Detroit. (3 August 1985)
Ibrahim N. Ibrahim born in Telkeif in the archdioces of Mosul on 10 Oct. 1937. Ordained on 30 Dec 1962. Consecrated on 7 March 1982 and appointe to the newly created eparchy of Detroit on 3 Augus 1985.

Address :
The eparchy of St. Thomas Apostle of Detroi
25585 Berg Road,
Southfield, Michigan,
U. S. A. 48034,
Tel. (313) 356-0565.

CHAPTER 5

Six Speeches

There were altogether six speeches during the three days of the Seminar. Two speakers spoke on each day. Each day's speaker was selected on the basis of one being an Assyrian and the other an outsider.

On the first day i. e., Friday 15 May, 1992, Professor Hamilton Hess, a non-Assyrian and the Rt. Rev. Sarhad Jammo a Chaldean were the speakers.

On the second day Dr. Kent Hillard, a non-Assyrian and Bishop Mar Bawai Soro, an Assyrian delivered their speeches.

On the third day that is Sunday May 17th I represented the Assyrian (though not ethnically) and Fr. George Maloney, a non-Assyrian, was the last speaker.

As I do not have the texts of the speeches of these speakers and as my memory is not that good to reproduce the summary of the speeches of the five speakers, I shall attempt to reproduce them with the aid of the video cassette. I shall deal with my talk in the next chapter as it is very extensive and I have my book *Nestorian Missions* from which I recited extensively during my speech.

I have tried to do justice to the speakers in this chapter. I could have done better, if I had the texts of the speeches. At least the three non-Assyrians speakes had their texts with them, a copy of which may be in the files of the organizers in California. Writing a book far away from the "happenings", I am at a handicap. Yet my past records make me bold enough to respond to the request for the production of such a book.

Speech of Prof. Hamilton Hess

Professor Hamilton Hess was the first speaker. Mr. Lincoln Isaac introduced the speaker. Hamilton Hess earned his Ph. D. degree from the university of Oxford, England in 1955. He was ordained a priest in the Anglican Church and served the Church of England till 1955 when he became a Roman Catholic. He was a professor in Catholic theological seminaries in California where he settled down. He is now Professor emeritus.

Prof. Hess began his speech with an introduction to the early period of Syriac Christianity.

Early Syriac speaking Christianity: The following present day Churches are inheritors of the early Syriac Church.

1. The Church of the East
2. The Chaldean rite in communion with Rome
3. The Syrian Orthodox Church
4. The Maronite Church } Catholic
5. The Melchite Church }
6. The Malabar Christians

These are separate Churches today, unfortunately, it is due to some misunderstandings. It is simply as a result of the misunderstanding of the terms they use. But the study of historical theology is helping us to clear some misunderstandings today.

We, Western Christians, that include even Greek Orthodox, Russian Orthodox etc. We are Westerners to Iraq and Iran. The Syrian Churches flourished in remote places. Certainly remote to our fathers such as Turkey, Armenia, Iran etc.

The purpose of the seminar is to make known the important constituents of the Syriac Christianity. Chris-itianty came to Assyria perhaps in the 1st century, certainly in the 2nd century.

Edessa has become a major centre of Christian teaching. It was on the boundary of the Roman and Parthian (later Persian) empires. Nisibis, farther east of Edessa, was occupied by Persians.

Edessa, the Blessed City, written by J. B. Segal and published in 1970 by the Oxford University, is out of print. I think I got the last copy of that book. Edessa is now in Eastern Turkey.

Syriac established itself as a literary language in 2nd century A. D Tatian, the Syrian, composed the *Diatessaron*, the simple gospel story, in this language. Another contributor to the Syriac language at the time of its establishment was Bardaisan.

The Aramaic Christianity of the 2nd century had two characteristics. It was loosely structured. Surely it was based on the old Testament.

Bishop Palut was ordained around 200 A. D. The unifying of the congregations in Edessa took place in the 2nd century.

Syriac Christianity from early times has renounced the world. They took to a life of prayer and service to others. The Syrian fathers from the 3rd century lived in the desert with the animals, a life in paradise. Some walled themselves in stone huts or lived in pits for several years. *Bnat Qyama* and *Brath Qyama*. i. e., the sons and daughters of the Covenant. They lived in monasteries in 4th century.

A spirit of dedication remained in the Syriac Church, Simeon the Stylite in middle of 5th century stood on a pillar for years. He was counsellor to Kings and bishops.

Syriac Church leaders. The unique position of Antioch. Cosmopolitan culture in Antioch. The Syriac Christianity had strong influence on Antioch and vice versa.

The leaders. 42 poems or Odes of Solomon. It has nothing to do with King Solomon. The oldest odes were used as congregational hymns. They are unmistakenly Christian.

Ode 27:1-3. The extension of my hand in prayer, Halleluyah. They were perhaps composed in Edessa in the 2nd century.

My nature shines in him

Redemption will be answered in Him, Halleluyah

Imagery connected with the mystery of our salvation

The green pastures where all of us will be.

The earliest of the theologian writers in Syriac is ·ahat, the Persian sage who lived in the 4th century. He ote *Demonstrations*.

Afrahat was a monk, perhaps a bishop too. He lived ar Mosul and wrote between 337 and 345. His essays ıphasized fasting and prayer, self denial, monastic life d ascetic way. He emphasizes resurrection of Jesus, that event re-creates our own life.

His writings exhibit what was going on eastern ristian world.

We come to Saint Ephrem, the greatest father of Syriac dition. He was born around 306 in Nisibis and died Edessa in 373 A. D. Afrahat is known as 'the Persian ge,' while Ephrem was called 'Harp of the Holy Spirit.' most half of what he wrote is in poetic meter. Perhaps lf of what he wrote is lost.

Ephrem was a humble man. He was trained by Jacob, shop of Nisibis. In 338 he refused further ecclesiastical es. When a woman of Edessa gazed at him, Ephrem, ouked her. The woman said, "Sir, you men should ok to the dust; but we women can look at men, as we ere made from men." Ephrem said, "Oh, if the women Edessa are so wise, how very wise the men of Edessa ll be!"

The baptism of Jesus in River Jordan etc. is the agery that he used. Images are interlocking of icons. ons provide figures to see the truths.

God is the master image maker. Perhaps we being eated in God's image should be the image makers.

This homily on the Nativity (birth of Christ) How doe a womb of flesh carry a flaming fire? So many love her i her virginity. The Holy Spirit entered Mary through he ears.

That is a marvellous prolific religious exposition.

"Blessed is your rising" is the response to this hymn

Another father we should mention is Narsai 437 A. D and Bardaisan in 531 A. D.

Theodore of Mopsueetia was a bishop in a Syriac speaking city. His theology contributed to the Council of Chalcedon of 451 A. D. He was not there as he died before the Council of Ephesus at 431 A D. *

Nestorius was only a speaker. The theologian was Theodore of Mopsuestia.

Professor Hess stated that in the 5th century three major groups were there in the Christian Church.

1. Chalcedon formula. One person with two natures.
2. Monks of Alexandria influenced by Cyril of Alexandria
3. Followers of Theodore of Mopsuestia and Nestorius. That is the Church of the East.

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* If I heard him correctly he said "the Council of Chalcedon of 431 A. D." But I have corrected it to 451 A. D because 431 was the Council of Ephesus and Chalcedon was in 451 A. D. Of course in both these Councils held 20 years apart the issue was the two natures of Christ. Although the expression mother of God, (*Theotokos* in Greek and *imme d' alaha* in Syriac) was the crux of the controversy of 431, the theological issue was whether Jeseus Christ had two distinct natures, human and divine. as Nestorius argued What Cyril of Alexandria was reluctant to admit was that Christ was *in* two natures. He was *of* two natures, but not *in* two natures, argued Cyril.

But all these three churches share the common Syriac hristianity. With that note Professor Hamilton Hess oncluded his talk and answered some questions which ere asked from the floor.

There is no scholarly support for the view that t. Peter wrote from Babylonia. Perhaps he wrote from yria.

A young bearded man asked Professor Hess to ention at least the titles of the hymns of St. Ephrem hich have come to Western hymn books. Professor ess could not recall the titles, but he said that there ere hymn books in England with titles printed in Syriac, long with the name of St. Aprem.

. Rt. Rev. Sarhad Jammo's speech

Fr. Sarhad Jammo has two master's degrees from ome and a doctorate also from Rome. He has taught t Notre Dame University in the U. S. A. and Catholic niversity of America in Washington. D. C.

He works in Detroit as Vicar General of Chaldean hurch in the U. S. A. He spoke on Church formation.

The organizers of the Seminar had arranged Dr. Hess o speak before my speech on Church formation. The asterly presentation by Dr. Hess helped my topic. I ant to comment on the nomenclature of Syriac Church. here is no country called East Syria. Really East Syria oes not exist on the maps. Edessa and Nisibis adopted at specific dialect in their schools. The pupils in their chools used that dialect So Syriac Christianity is that ne Church, which used that dialect. But beyond that

we should not use the term Syriac Christianity. It is n very accurate. Christianity went very early to Antioc then to Edessa. From Edessa it went down both Mesopotamia and then to India.

I want to clarify that Dr. Hess said. There is cle documentation for the existence of this Church from tl second century. He said, "It could be from secor century. But documentation is not solid." I will borro Dr. Segal's book *Edessa the blessed City,* which Profess Hess showed to us. I shall read to you from the *Acts* *Thomas* written in the 2nd century.

The Hymn of the soul describes the journey St. Thomas from India to Egypt. I quitted the East (Indi and went down. I went to Meshan. That is Basrah. went to Meshan, business people. Then to Mesopotami The *Acts of Thomas* from the beginning of the 3rd centu and this hymn from the second century. I passed throug the ports of Meshan, i. e., Basra'h. (Fr. Jammo returne the book to Prof. Hess).

After St. Thomas, there are other indications like Ma Narsai and Mar Adhai going to Seleucia Ctesiphon. Th litur gy of Adai and Mari going back to the 2nd century.

My topic is a talk about the organization calle Christianity. It was a loose organization, a solid body The formation of the Church of the East is my topi What East? Church of the East in an anachronist nomenclature. It belonged to the time when the supe powers dictated what was East and what was West. No we have the third world. The economically backwar world is the third world. Now the second world collapse

Mediterranean was the Central Sea. The East and West was based on it. East, when you say Church of the East, it means east of the Roman empire. What is Roman is West. Syria is west to those who live in Persian empire. East is the east of the Roman empire. Whatever west of Edessa was west. I am talking of the formation of the Church of the East.

Gospel heroes reached Antioch very soon. Antioch and Rome and later Constantinople became a centre. Alexandria and Antioch from 345 A. D. became Metropolitan sees. Constantinople and Jerusalem were in the council of Nicea, 325. There are five centres, Rome, Antioch, Alexandria, Constantinople and Jerusalem.

I am grateful to His Excellency Mar Bawai for giving me the English translation of the canon law. It is a very good translation. I will have to go through this book and read what is official about the foundation of the Church. It is the synod of Mar Isaac in 410 A. D. in Markabta. There was a brutal, barbarous persecution in 340 A. D.

Now what is the Church of the East? There are many sources to consider. But I just take the most official source of the history of the Church of the East, 'Eastern Synods'. This is an interesting book translated from Aramaic to English. I met a brother in Detroit who was doing doctorate on the first Synod of the Church of the East. I want to show you the photocopy of the oldest copy of the Eastern Synod, going back to the 10th century mentioned by J. B. Chabot.

The first Synod was in 410 A. D. by Mar Isaac. There was a brutal and barbarous persecution in 340 A. D. Three

patriarchs became martyrs. In 340 on Holy Friday Mar Shimun Bar Sabbae was martyred. Then his successor, Mar Bashmin. There was no bishop during 348-388 in this see of the Persian empire. Then came Yezdgerd. In 399 A. D. he became Shah in Shahim, King of Kings, Emperor. He sent a delegate to congratulate the Byzantine emperor. One of them was a Christian Bishop namely Mar Maruta. He was a good physician. Good relations existed on the Byzantine and the Persian side. Maruta became the ambassador of the two kings. Maruta raquested the king of Persia to be gentle with the Christians.

Mar Isaac was elected in 399 A. D. as the bishop of Seleucia-Ctesiphon. So we have these two champions Mar Maruta and Mar Isaac trying to organize our Church. Maruta has a letter from the bishop of the border, trying to give direction.

The letter is important. I shall read to you. As there are constitutional assemblies where we promulgate rules to govern a country. So in the same way there is a constitutional assembly for the framing of the rules for the governance of the Church.

On the second day after Dr. Kent Hillard had spoken and Alexander Michailian had played the violin the choir singing the *Badmuth nuhra hishokha*....., Fr. Sarhad Jammo again spoke for 15 minutes. 'East' means East for the Roman Empire. St. Thomas evangelised this territory. So Mar Adhai and Mar Mari preached here.

The land around Basrah was evangelised in the first century. All the laws were accepted by the Church of the East. Canon 13, says that we shall celeberate as

Mar Isaac celebrated. We shall do so. Mar Marutha said, "Let them bring the volume where the laws were written." The Church of the East was the integral part of the Church universal. Why should the Church of the East accept the laws of the Church? We should have nothing foreign between the West and us. We are one body of Christ. That is the reason why both East and West should have the same faith, same laws and same celebration of sacraments.

Fourteen years later Mar Dadisho the Catholicos and his bishops were accused by some bishops. There was war between the Roman Empire and Persian Empire. Mar Dadisho had opposition from some bishops. There was opposition. Persecution and affliction were against us. The Roman bishops cannot come to help us. We have to help ourselves. Mar Dadisho is Peter for us. The bishops are in an emergency. They need a Peter, a leader.

Mr. Lincoln Isaac reminds "5 minutes."

One is emergency—temporary, transitory. This is contingent. That is right for our future to recognise the basic reason that we are permanently one. To treat contingency as permanent is a mistake. This is the core of my conversation with you. It is based on Sunhados of our Church. The fundamental, solid and permanent reason is unity. Dadisho's separation is only temporary.

Speech of Dr. Kent Hillard

Dr. Kent Hillard spoke on the second day of the Seminar. He was the first speaker on the second day.

His speech was entitled Assyriology. He dealt in detail about trade in Ashur.

The role played by Assyrians in the culture.

Then about God Ashur.

The land is Mesopotamia

It is near the hills of Hakkiari. Eight months of the year there is no rainfall. Agriculture, depends on rainfall and irrigation system.

The history takes us back to 5500 B. C.

Sumerian culture

Different cultures. Continuous cultural energy.

Cuneiform writings spread in the area.

2350 B. C. an archive

Akkadian; Syriac or Chaldean dialect is akin to the Akkadian.

City of Ashur was the centre of business activities.

Assyrians are mentioned.

Nimrod, land of Shinar

Genesis 10:22 one of the sons of Shem is Asshur *

Assyrians are Semites.

626-622 B. C. King Shalmanezzer-

motivated by signs of history.

Unfortunately details of these kings are not known, Anatolian version. Temple of God Ashur. He built the temple. Syrian traders were in Ashur. Private investment. No state control. Textile trade: Caravans from Ashur paid

* Shem, Ham and Japheth were three son of Noah. All grand sons of Noah were born after the flood (Genesis 10:1)

to the authorities. Volume of business was large like 0,000. Ashur had a population of 15 thousand people. tax on caravan of textiles. There were rules for ding colonies. Those who violated these rules were ed. Centralised trade. Assyrians carried on the trade d over a period of 1,000 years built the empire.

A lady asked, "Who were the first?"—The Assyrians, aldeans or Akkadians! Dr. Kent Hillard replied that the t were Akkadians. He agreed that the question of the y had a valid point.

Bishop Mar Bawai speaks.

Mr. Lincoln Isaac introduced the fourth speaker, hop Mar Bawai Soro. Bishop Mar Bawai was known Fr. Ashur Soro before he became a bishop on 14 Oct. 84. He was the priest of the Marth Mariyam Church Toronto, Canada after he became a priest on 21 ruary 1982. He had his Seminary training in Baghdad, q during 1971-73 and later in Chicago in 1980-82. er becoming the bishop of West USA, he had advanced dies in the Catholic University in Washington, D. C. A. His headquarters is now in San Jose, California.

Bishop Mar Bawai, the youthful Assyrian bishop, gan his speech by thanking Mr. Lincoln Isaac, the ster of ceremonies. The bishop stated that this was the t time that he was with such admirable people. "Lincoln ac is wonderful", he said, referring to the commend- e job he was doing in commanding the events of this minar. He thanked the Assyrian Civic Club and the ee priests who organised this Seminar. He also stated t he did not translate the Canon Law from Aramaic to

English. The credit should go to Fr. Michael Birni Cor-episcopa, who did the translation of the book fro which Fr. Sarhad Jammo read the previous day. Fr. Birn is doing another translation. That is the *Book of the Unic* of Mar Bawai the Great.

Bishop Mar Bawai spoke of what Mar Aprem wro about *Bau'tha d'* Ninwaye. He spoke of Assyrians. is in geographical terms. These names, Assyrians an Chaldeans, were used on geographical basis. It is n political.

David Hume, an English philosopher (18th or 19t century)* talks about images. David Hume spoke 20 years ago, "The reality of my image in your min changes, when I step closer to you."

David Hume concludes that the only way we under stand false impression in our mind is to have pluralisti image.

Let us think about it intellectually. These differen opinions may be useful to me. In order to capture th whole truth we have to think pluralistically.

Westerners do say that we easterners are no intellectuals. But our minds think differently.

Title given to the successor of Yuhanon Sulaqa i Patriarch of the Chaldeans. These names are inter changeable. The Assyrians joined the British allie during the First World War to better their political futur in the newly founded Republic of Iraq. The Assyrian

* David Hume was born on 26 April 1711 and died on 25 Aug. 1776.

ade representations to the British. Patriarch Mar enyamin was assassinated. Assyrians became refugees. ar Shimun was put to exile and sent to Cyprus. Hundreds Assyrians were persecuted. Aziz Atiya writes that though Assyrians had the sympathy of the British, they id not help the Assyrians.

The Assyrian society was accused of tribalism. We ayed alive, but we were wounded.

The relationship with Rome helped the Chaldeans to new them. Tariq Aziz, till recently Foreign Minister of aq, was born in the Chaldean community.

Mr. Lincoln Isaac asks the audience to give some xtra time to Bishop Bawai. They agree Bishop Bawai ntinues. Bishop says that the Chaldean clergy are ghly educated. But at the same time Chaldeans lost eir eastern heritage. The Chaldeans share with ssyrians a common heritage. But in the Chaldean hurch we see some non-Syriac practices.

Today there is tension between those who make anges and those who are satisfied with status quo and e not willing to make changes.

They have ecclesial fulness . Chaldeans are perhaps ore in number than the Assyrians. The Assyrians did t become part of the mainstream in Iraq. Assyrians d their own nationalism. Very few would say that I am t an Assyrian.

Tension continues in Assyrian community between ose who make changes and those who want reforms

and those do not want changes. It is time to something. History is not enough. It is a challenge act. It is our communion. We have cultural fulne while the Chaldeans do not have our cultural fulne The Chaldeans have ecclesial fulness. We have imn grated from Iraq and Iran to the USA. We are losi our values. We are becoming victims of history. T second generation of Assyrians and Chaldeans cann keep our ancient values.

The prophetic statement : unless we engage in process whereby we ease the tension that exists betwe bishops and people, unless we convert ourselves, we w never be accepted in God's sight.

"When was it that Christianity in Asia was at t highest level? What year was that?" was a question fro the audience.

I will ask you to wait till Mar Aprem makes h presentation.

One of the questions Bishop Mar Bawai faced was "What about re-union of the Church of the East,

Bishop Bawai replied in all humility;

"I agree with you that the responsibility is on Churc leaders. Today we have Church of the East of tw calendars. But I do not make any difference betwee myself and the two brothers, Mar Aprem and M Narsai, sitting here. It is what the Lord wants fro us. Before we talk about unity between th Chaldeans and the Assyrians, the unity of the tw calendars is necessary.

Unity between Assyrians and Chaldeans, is not an easy process. The magic formula is the complete proclamation of the word of God. The relationship now is the best we could have.

Question : Have you any evidence of the letter of Abgar?

Answer : "There is a lot of tradition mixed with this history. I am not a historian."

Mar Narsai Thoma, Metropolitan of Kirkuk, Iraq, concludes with the Lord's prayer.

5. Speech of Fr. George A. Maloney S. J.

Fr. Maloney was ordained on April 18, 1957 by the Byzantine rite. He earned his doctorate from the Oriental Institute in Rome. Editor of many articles on eastern Churches, he knows Russian and Greek and has travelled extensively. He is the founder and Director of John XXIII Institute for Eastern Christian Studies in Fordham University, Bronx, New York. He is an established author.

George Maloney, the Director of Contemporary, ministeries, is the author of over 40 books on Church, Sacraments etc. One of the most important and prolific spiritual writers of our times, his long list of highly acclaimed works include such top sellers as: *Inward Stillness, Bright Darkness, Jesus, Set Me Free, Inscape, Invaded by God* and many more.

Fr. George Maloney said:

I am extremely happy to be here. I know Assyrian Christians especially Fr. Joseph. I am a Jesuit but people call me now a Franciscan, after I moved to San Francisco. One day I may be called an Assyrian.

I talk about Church and sacraments. To know the meaning of the sacraments you have to know what is the special grace one is to get from the sacraments. You have to learn that we are like little children. We live in a world of mystery. In Syriac term it is *Raza* or *mysterion*. We are in the Church of Jesus Christ who died and rose from the dead and he lives in the sacraments.

I was born in the Roman Catholic Church and entering the Jesuit order 50 years ago, I was ordained in an Eastern rite. Then I studied the theology of the eastern rites in Roman Catholic Church. This is mystical. So tonight I approach this topic of sacraments as the mystery of His resurrection.

I read translations from Psuedo Macaris from Mesopotamia in 12th century, a beautiful Syriac father, who wrote not in Greek but in Syriac. He wrote about wholistic spirituality. No man has body separate from the soul. We can touch God. We can feel God as love. Like I John 4 : 1 "Children, let us love one another." We are children of God.

We have the Church's tradition. I am a Jesuit. But we have to grow out of our Western culture of rugged individuals. We have to transform from glory to glory. Karl Rahner wrote, "A Christian of the future has to be a mystic." They have to experience some one. This is what *Raza* means. This is the *mysterion*. This is what makes one fall down. Now we can live in Jesus, who is alive in sacraments, live in the Church. Jubilation is the mystical view of God. The Eastern fathers theologize. I taught theology for 25 years in Fordham University, a Jesuit University. I have to admit that my teaching failed.

We must *experience* our sacraments. Jesus Christ is the greatest gift of God through whom all things are created. I John 4:18 speaks of perfect love. The love of God is not an object. Our mind can never see or understand. Christianity without experience is dead, it is an addiction. It will never change the world. That is the sacrament—all about Jesus is the sacraments, for He is the head.

Sacrament is a sacred sign, word and action, an incarnation of God's Word itself. God deals itself, through the signs of this world. Theilard de Chardin, a Jesuit distinct and famous theologian, said Jesus Christ has changed the world after his preaching in the whole world. As we celebrate the death of Christ, we have the sacraments "I am the Way, the Truth and the Life." John 14:6. Sacraments is simple. Theophoros to divide, to separate. to bring chaos. We celebrate a new life through the gifts of faith in Holy Spirit. The liturgical encounter we call sacraments.

By the sacrament of Eucharist we receive Jesus Christ, though as bread and wine. So we must understand that Jesus Christ is the first sacrament. The first call of the disciples, Andrew and John, who wanted to see Jesus in the shores of Jordan. When they asked where do you live, Jesus said to them. "Come and see". Another time He said "Open your eyes and see"? How many times He opened the ears of the deaf? Jesus was always giving us grace which is the second part of my conference. God is so humble. Christ is the sacrament of our sacraments John 19, as Jesus had the death on the cross. The mother Church. Through the sacraments of the Church we are able to encounter Jesus.

It is an encounter between you and Jesus Christ. This is the sacrament of reconciliation. It is you who receive sacrament from Him. This is the eastern Christian spirituality.

When this final speech of the seminar was over, Bishop Mar Bawai got up and emotionally stated, "As a Bishop, as a person who carries the Cross of Jesus Christ, as a baptised Christian person, I do need to fulfil my Christian obligation. I should show the best way for my people.

I know there are people here—I will not elaborate—there are people present here willing to offer the greatest sacrifice for bringing together brothers and sisters in Christ, coming together on one condition, maintaining our originality, our ecclesiastical originals encounter. Our fathers shed their life and blood or whatever they had so that they could maintain these things too. We need not be in a position of compromise with evil. Fortunately in our case we could prove, the word of God is the sole beneficiary to our people.

After re-reading this chapter where I have attempted to reproduce the summary of five speeches, I shudder at the thought of the reaction of these five colleagues who would pity how different their hearers including myself grasped what the speakers were attempting to convey. Whether it is written speech or an extempore one, the impressions they create in the minds of the listeners, unless they are extremely intelligent and careful, are really discouraging.

Some experts opine that the major portion of any speech is always never comprehended by the listeners.

ome speakers are better equipped in their delivery. Even nen the comprehension depends on the ability of the istener too.

I have a feeling that if at all I attempt to find out the ercentage of my speeches comprehended by my listeners, would quit public speaking. Although the litsteners mile and attempt to create an impression of proper omprehension, I am aware of my inability to communicate tleast 50% of the contents to even 50% of the audience.

Nevertheless, I feel that I should not stop speaking. he environmentalists, however, will be happy if all peakers on this planet would declare a morotorium on ublic delivery of speeches, especially through Public ddress system and all such noisy stuff.

We had our lighter moments too even when scholars ead their papers. When Professor Hamilton Hess was peaking about saint Ephrem (Mar Aprem) he narrated he incident of Mar Aprem's comment when a woman in Edessa told the new comer Mar Aprem that men should ook to the dust, the place of their origin, while a woman nas every right to look at the body of a man, as that was he place of their origin.

The serious-looking British professor explained the eaction of Saint Ephrem to the wise woman, "Oh. if the women in Edessa are so wise". Then he paused for a moment. I got an impression that the old man must be an ardent admirer of the Women's liberation movement n America because of his manner of praising the superior wisdom of the women of Edessa. After a pause, and after the women in the audience nodded approvingly of

the professor's appreciation of the wisdom of the wome the professor completed the sentence with a mischievou smile (so it appeared to me) on his face, to the gre satisfaction of the men present there, "How much mo wise the men of Edessa will be."

What a perfect harmony it was to hear the cho members of three different Churches sing together i one voice. Alexander Michalian known as Rabbi Shur faced the choir members in confidence and his Assyria compatriots, both young and old, sang in unison and i parts.

I myself had translated *Maran Isho Malka Sghied* into Malayalam verse and we were singing it in bot Malayalam and Syriac in the same tune. Owing to m interest in the musical notation of the Syriac songs, I ha purchased a copy of the book in German language entitled *Die Melodien des Chaldaischen Breviers Commun* written by Heinrich Husmann, Professor of Music in th University of Gottingen, Germany. This book is No. 17 in the Series *Orientalia Chistiana Analecta:* Rome, 1967.

Despite the fact that this book is in German language I managed to note the musical notes, as the musica notations do not recognize any language barriers. occasionally play on my organ *Qadisha Alaha* and othe songs. Syriac words are transliterated in Roman letter in this German book.

Fr. Petros Yousif of Rome and Paris had put musica notations for Qurbana. Qasha Petros Yousif is a Chaldear from Alkosh, Iraq, now working as a Professor in the Pontifical Oriental Institute, Rome. At the same time he is

e head of Chaldean Congregation in France. His booklet th notation is very useful. I use his notations for aying the famous song *Maran Isho Malka Sghieda* mposed by Saint Mar Aprem (306-373 A. D.) sung at e time when the believers receive holy Qurbana on dinary Sundays.

To my pleasant surprise, Alexander Michaillian showed e a book he had prepared with musical notations of the ngs for Qurbana (Communion service) of our Church. uch efforts should be encouraged and our Assyrian hurches around the globe should be benefitted by the nius of such musicians and scholars rarely found among ssyrians.

There are good Assyrian singers, both male and male, in different parts of the world. Some are secular ngers. But we should be able to attract these secular ngers to sing our beautiful Assyrian songs and give nour and glory to the Creator of this universe and to sus Christ, who became man in order that we might adually become divine. I was happy to meet Lynda eorge, Assyrian singer, in this choir. I had earlier heard out her talents in singing.

Dr. Ulrika Nietan from the University of Berlin, rmany has been doing a project in 1992 to put fresh usical notations to our liturgy. She had already recorded e songs sung by Archdeacon Younan Youvil of England rmerly of Basrah, Iraq) who has a good voice.

Dr. Nietan then came to Trichur for recording our nging. Since I am not a talented soloist or singer I lled Fr. C. K. Yohannan to sing and celebrate the

Qurbana (liturgy) in the Marth Mariyam Cathedral i
Trichur. Later I also sang with Fr. C. K. Yohannan, as Dr
Nietan wanted to tape some more Syriac songs from Hudra
I hope her work will be completed soon.

All participants of the Seminar enjoyed not only the
speeches and songs, but also the Assyrian folk dances.

CHAPTER 6

Church History

My speech was the summary of my book *Nestorian Missions* which in turn, was taken liberally from the earlier book, John Stewart's *The Nestorian Missionary Enterprise*. I narrated the story of king Abgar Uchama who invited Jesus to Urhai (Edessa) to stay with him. Later Jesus replied that he would not get time to visit them. Instead, he would send his disciple, which he did. Finally the King of Edessa himself was baptised and took all members of his kingdom to the Church. Assyrians claim, therefore, that they are the first race to embrace Christianity as a nation even before St. Thomas commenced his evangelistic endeavours in India in 52 A. D.

The history of the persecutions as well as the expansion of Church into China in 635 A. D. by Alopen and soon to Japan were included in my speech. I referred to the Nestorian Crosses even now seen in Leh in Ladakh, near Himalaya mountains at a height of 18,000 ft. with inscription dating back to 800 A. D. I told the excited Assyrian audience that there is a Persian Cross in Karunagala in Sree Lanka dating back to 400 A. D.

The facts about existence of our Church in Arabia before Prophet Muhammad was born in 570 A. D., or that Warqa, the cousin of Khadeeja, the rich wife of Prophet

Muhammad, was a member of our Church who used to give advice to Mohammad himself, or the Christian-Muslim dialogue between Caliph al Mahdi and Patriarch Mar Timotheus I in 780 at Bagdad were interesting and inspiring information to the audience in this Seminar.

A question was asked to Bishop Bawai, which was the most glorious period of our Church. Bishop Bawai left it to me to answer because he felt that Church history was my field of competence. I explained to the audience that eleventh century was the period in which the Church of the East was in the zenith of its glory. At that time our Church outnumbered all the Churches put together.

My intention was not just to boast about the past, but to encourage today's generation to be a Church on fire once again. The greatest missionary Church which supplied the largest number of martyrs to the world should not disintegrate or remain lethargic. It is time to wake up; arise and shine. It is high time to forget the petty differences and to be witnesses for our Lord and Master Jesus Christ. The Church on fire should not be a Church on ice.

Assyrians are now scattered all over the world. They are now found not only in Iran, Iraq, Syria and Lebanon but also in Greece, Germany, Holland, Sweden, France, England, U. S. A., Canada, Australia, New Zealand. The Assyrians and Chaldeans, realising the common heritage, could continue the spirit of co-operation evinced in organizing the Seminar "Mesopotamia Light". (*Shimsha D'Beth Nahrien)*

The Church of the East is known by various other names such as the East Syrian Church, Babylonian

hurch, the Persian Church, the Edessan Church, the Nestorian Church, the Seleucian Church and the Chaldean yrian Church. Regarding its origin we have a very nteresting story about King Abgar recorded by the first cclesiastical historian, Eusebius of Caesarea. Since this tory may sound incredible to some of his readers, after ecording the story, Eusebius explains:

> You have the proof of these facts also in writing, taken from the record office at Edessa then a city ruled by Kings. Thus, in the public documents there, which contain ancient matters and those connected with Abgar, these things have been found preserved from that day until now. But there is nothing like hearing the letters themselves, taken by us from the archives and literally translated from the Syriac as follows:1

Therefore it is clear that Eusebius is not just repeating some hearsay accounts.2 He has done enough esearch in the available documents before copying this etter of Abgar 3 and the reply of Jesus 4 . The letter of Abgar runs as follows:-

> "Abgar Uchama, toparch, to Jesus, gracious saviour, who has appeared in the region of

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. Ecclesiastical History 1., 13:5.

. J. B. Segal thinks that "*The Syriac Acts of Thaddeus*" was perhaps the source of the account of Abgar in Eusebius. The Ecclesiastical History was completed in 324 or 325 A. D. The *Acts of Thaddeus* was composed probably in the end of the third century. J. B. Segal : *Edessa, 'The Blessed City'*, Oxford: Clarendon Press, 1970, p. 62 Footnote 3.

. Verses 6, 7 and 8.

. Verses 10.

> Jerusalem greeting. I have heard of thee and o cures as having been brought by thee without medicines or herbs. For, by a word thou doest make the blind to receive their sight, the lame to walk and doest cleanse the lepers, cast out unclean spirits and devils, heal them that are tormented with long sickness, and raise up the dead. And when I heard all this concerning thee I was convinced of one of two things either that thou art God and doest these things, having come down from heaven or that, because thou doest them, thou art the son of God. Therefore for these causes I write and beseech thee to trouble thyself to come to me and heal the disorder which I have. For verily I have heard that even the Jews are murmuring at thee and wish to do thee harm. But I have a very small city. Yet Stately one; which will suffice us both."

To this letter, Jesus wrote a reply and sent it through the hand of the courier Ananias. Members of this church often take pride in the fact that it is the only letter believed to have been written by Jesus himself. Not even the Holy Bible contains any letter written by Jesus. There is no reference anywhere that he ever wrote any thing except what he wrote in the sand in the description of the story of the woman taken in adultery. Jesus writes:

> Blessed art thou who didst believe in me, not having seen me. For it is written of me that they who have seen me will not believe in me, even that they who have not seen me may themselves believe and live. But as to that which thou didst write to me that I should come to thee, I must

> fulfil all things for which I was sent hither, and having fulfilled them be received up immediately to Him that sent me. And when I am received up, I will send thee one of my disciples to heal thy disorder and bestow life on these and those with thee.[1]

The above story is self explanatory. But its genuineness is not accepted by many historians today. Eusebius is not always considered as a critical historian. He believed almost everything he heard. Particularly because this story refers to an event in the first century, he had to depend on the tradition prevalent in his time in the fourth century. Geographically too the place of this story was a distant matter and could not easily verify it.

In addition to its reference by Eusebius it is also found in the *Doctrine of Addai* an apocryphal book of "Act" written before Eusebius wrote his Ecclesiastical History, perhaps in the end of the second or in the beginning of the third century.

Although several historians consider the story of King Abgar a mere legend, we cannot deny the fact that the church got established in Edessa, in the first century of the Christian era. It is from Edessa that the message of the gospel spread. John Stewart begins the first chapter of *Nestorian Missionary Enterprise* drawing the attention of his readers to the significance of this missionary centre at Edessa.

> The Missionary propaganda of the 'Church of the East' is a subject of absorbing interest. In order

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1. *Ibid.*

to understand the enthusiasm that characterized i and the rapidity with which it spread throughou Asia, one must first examine its home base, viz., the church in Persia in the fourth and fifth centuries A. D. This was the centre from which the evangel was carried to the furthest limits of China, Mongolia, Siberia, Japan and India.[1]

Edessa was a small kingdom at that time. As a buffe state between the Roman and Parthian empires it had a strategic position at that time. It is known in modern times as Urfa in northern Mesopotamia, seventy-eight miles south west of Diarbekir. Until 216 A. D,, Edessa, the capital of the small state of Osrhoene maintained its semi-autonomy within the suzerainty of Parthia. Then the Roman empire conquered it and made it a colony.

The Church in Persia

According to a tradition the gospel spread in Persia due to the missionary labour of Mar Mari, a disciple of Thaddeus. Mar Mari was sent to Persia by his fellow workers in Edessa. This evengelist did not find any welcome in Persia. He wrote to his fellow workers that he was planning to leave Persia and go elsewhere. But his partners in the missionary enterprise replied him to sow and till "those hills and mountains so that they might bring forth fruit for an offering to the Lord." Thus Mar Mari laboured in that vineyard as well as in the province of Adiabene. It was a great joy for him to see the fruits of his labours. The inhabitahts of Adiabene accepted Christ in large numbers. This area is between the Lesser

1. John Stewart, *Nestorian Missionary Enterprise*, Reprint, Trichur 1961, p. xxxi.

nd Greater Zab rivers. Arbel was its capital. It became ne seat of a bishop from the first century even to the wentieth century.

Alphonse Mingana, the famous Syriac scholar of the ast generation, writes:

> The city of Arbel played for the countries extending east, north and south of the Tigris a role, no less important (if somewhat less known) than that played by Edessa in the Trans-Euphratic provinces of the Roman and Persian empires in particular, and in Syria and Palestine in general.1

Sozomen, the church historian, states that the majority of the inhabitants of Adiabene were Christains. n the end of the first century there was a bishop named Pkidha in Arbel. Most of those converts in the Persian empire were of Zoroastrian religion.

In the second century this church began to be organized. The church in Edessa had four gospels in Aramaic. A scholar named Tatian in the second century made a harmony of the four gospels called Diatessaron.

The church at Edessa in the second century concentrated on preaching rather than constructing churches. These preachers went to the Persian empire.

In the third century the church in the Persian empire had to take care of the refugees from the Roman Empire, who were persecuted fiercely by Emperor Decius in

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. Mingana. *Early Spread of Christianity*, Bulletin of John Rylands Library, Vol. IX No. 2, P. 300.

249 A. D. The Christians in the Persian empire welcome these refugees into their fellowship.

> One element which must have tended to strengthe the missionary activity of the "Church of the East" in the early centuries was the stream of refugee which turned towards Persia to escape the per secutions in the Eastern Roman empire. It is sai that during the reign of Decius, A. D. 249, a grea multitude of Christians in all the Roman province were cut off by various punishments and suffering in a persecution "more cruel and terrific than an that had preceded it. Immense numbers being dismayed, not so much by the fear of death as by the dread of long continued tortures, professed to renounce Christianity!
>
> In the time of Diocletian, A. D. 303-304, there were insurrections in Syria and Armenia, the blame for which was laid upon the Christians, and 'a grea number of excellent men were either capitally punished or condemned to the mines'. In these days the persecution of Christians in Persia had not yet begun: Christianity, as already stated, being recognized by the state as a subject 'melet'. I was not until Christianity became the officia religion of the Roman empire that trouble arose in Persia.

From about 280 A. D. Mar Papa was the Metropolitan of Seleucia. He organized the Persian Church. Thus the Metropolitan seat of Seleucia became the headquarters Now, the city is in ruins.[2] It is now known as Salman Pak, about 60 miles from Bagdad.

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2. The present writer visited the ruins of the church at Seleucia in October 1968.

In the fourth century the theological school at Nisibis was transferred to Edessa. Mar Aprem (Saint Ephrem the Syrian) taught in this seminary at Edessa. Saint Ephrem's friend Mar Jacob, bishop of Edessa, did great service in building up the church and the seminary.

In this century the church in Edessa became very strong. During the first ecumenical council at Nicea in 325 A. D. bishop Mar Jacob and Mar Aprem, who a young deacon then, represented the Church at Edessa. In the following year Mar Aprem played a great role in the literary and religious life of the Syriac speaking Christianity. That is the reason why he is recognized not only by the East Syrian Church (Nestorian) and the West Syrian church (Jacobite) but also by the Roman Catholic church which declared Saint Ephrem as the doctor of the universal church.

In the fifth century the Nestorian controversy concerning the unity of the divine and human natures in Christ had far reaching consequences in the Persian Church. As a matter of fact the Persian Church was not directly involved in this controversy. It was a theological dispute within the Roman empire.

John Nestorius was not a Persian, nor did he know the Syriac language of the Christians of this church. He was a native of Antioch and the Patriarch of Constantinople from 428 to 431 A. D, His rival Cyril was the Patriarch of Alexandria. Therefore the members of the Persian church say that they do not have anything with the Nestorian controversy. It was several years after the controversy of 431 A. D. and even after the death of Nestorius in 451 A. D. that the Christians of the Persian

empire heard about the controversy. They declared that the stand taken by Nestorius was in agreement with the view always maintained by the Persian church.

The Persian Christians were branded as Nestorian heretics and persecuted in the Roman empire. In the second half of the fifth century and in the early part of the following century, many Christians had to flee from the Roman empire. They found refuge in the Persian empire. The Christians in that empire of the non-Christian King welcomed the refugees persecuted by the Christian emperor.

Referring to the exodus of these Christians during the reign of Emperor Justinian in 527, John Stewart remarks:

> The 'bigotry of Justinian was punished by the emigration of his most pious and industrious subjects. They transported into Persia the arts both of peace and war.' 'Like the Huguenots who after the revocation of the Edict of Nantes brought the silk trade to England, like the Pilgrim Fathers who carried the best of Puritan energy out of England to found a new world, the Nestorians came to Mesopotamia with the arts and crafts of life--carpenters, smiths, weavers, the best of the artisan class. They came to start industries and lay the foundations of manufacturing prosperity in the land of their adoption.' 'Nor did they go merely as exiles. Their very trouble converted them into missionaries.'[1]

1. John Stewart, *Nestorian Missionary Enterprise*, pp. 8 and 9.

Another development of the fifth century is the unilateral declaration of independence by the Church of the East. In the council of bishops held at Markabta in 424 presided over by Mar Dadisho it was decided that the Persian Church is independent of Antioch and other churches of the East. Nobody in the Church of the East was allowed to appeal against their patriarch to the West.

The headquarters of the church, Seleucia-Ctesiphon, was at a strategic place. The twin cities of Seleucia-Ctesiphon were on both banks of the river Tigris. This was the centre of trade and travel between Europe and Western Asia on the one hand and India and China on the other. This was a convenient geographical location for the spread of the gospel.

By the middle of the 6th century the Church of the East had spread into Egypt, Syria, Arabia, Socotra, Mesopotamia, Chaldea, Persia, Media, Bactria, Hyrcania, India and Ceylon. There were nine metropolitan sees at this time under the Patriarch. John Stewart writes:

> There were bishoprics at Anbar or Enbar, a city of Chaldea belonging to the territory of Bagdad at Sena and Elsen at the mouth of the Lesser Zab on the Tigris and at Badraia near Seleucia. One writer says the number of churches 'from the Persian Gulf to the Caspian Sea was almost infinite and their faith was conspicuous in the number and sanctity of their monks and martyrs.' [1]

The Persecutions in Persia

Although it is true that the persecution in the Roman empire helped the Church in Persia to grow, the

1. *Ibid.* P. 14.

persecutions in the Persian empire caused the Persian church to suffer much. But it helped the church to grow again within the Persian empire as well as outside. There were three major persecutions, in the Persian empire. These persecutions took place under Persian kings namely Sapor II (339-379) Bahram V (420), and Yezdgerd II (438).[1]

These three Persian persecutions contributed to the strengthening of the faith and witness of the people of Persia. As the persecution of Christians in Jerusalem in the first century expedited the expansion of the message of Christ, the Persian persecutions helped the churches to grow rapidly.

The persecution under Sapor II extended for a long period in the fourth century. When Constantine became a Christian, he wrote to the Persian king Sapor II asking for the protection of Christians in Persia. But the King commenced war with the Romans.

King Sapor II ordered the Christians to pay double tax to bear the cost of the War. The Patriarch of the Church of the East, Mar Shimun Bar Shabai, was asked to collect this double tax from his faithful followers. The Patriarch refused to be a tax collector as his people were too poor to pay the double tax. The Patriarch was arrested. The churches were destroyed. The Patriarch prayed and blessed his followers as follows.

> May the cross of our Lord be the protection of the people of Jesus. May the peace of God be with the servants of God and establish your heart in the faith of Christ, in tribulation and in ease, in life and in death, now and for evermore.

1. Labourt, *Le Christianisme dence l empire Perse*, P. 58.

Not only the Patriarch Mar Shimun Bar Shabbai but so his two successors wore the crown of martyrdom ithin six years. Then that office remained vacant for venty years. Tarbo, a sister of the martyred Patriarch lar Shimun Bar Shabbai, also was murdered. This was one because the Jews had reported that the illness of ie queen was due to the sorceries of Tarbo, who was venging the death of her brother the Patriarch. Many ien and women suffered for the sake of Christ.

In the province of Adiabene, one hundred and twenty hristians were massacred, When they were put in a lthy dungeon in Seleucia before their martyrdom, a oble Christian lady named Jardundoeta from Arbel took are of their comforts.

In 346, a fresh edict against the Christians was issued. Many were massacred. One James and his sister Mary vere arrested by Narses Tamaspur, a violent persecutor. When these Christians were asked to partake of some preparation of blood, they preferred to die. They were beheaded by one Mahdades, an Apostate noble.

There was a rich presbyter named Paul in the little own of Casciaz. Narses Tamaspur, the violent presecutor, eized this presbyter and five consecrated virgins.

They were Thecla, Mary, Martha, second Mary, and Anna. The virgins stood fast in their faith; but the rich priest denied his faith and thus saved his property. Tamaspur thought that the priest would not persist in his postasy if he was appointed the persecutor of these five onsecrated virgins. But the priest preferred his property o his conscience.

The priest did not mind the awful disgrace of killir the consecrated virgins who practised the faith which h had preached. This Judas Iscariot wanted to keep h thirty pieces of silver. So, he became the executioner these dedicated Christian virgins in order to preserve h perishable property. When the virgins were handed ove to him to be slain after having received 100 stripes eacl they asked "Are we to be made a sacrifice by those ver hands from which so recently we received that holy thing the sacrifice and propitiation of the whole world?"1 Still the priest beheaded these virgins to save his property But the same night the guards of Tamaspur entered th prison and killed the greedy and miserable priest.

Sapor II died in 379 A. D. His brother Ardasher I succeeded him. Persecution continued in a modifie form for four years. After his death in 383, peace ensue in the Persian empire. A synod was held in Seleucia i 410 A. D. and the Christians were able to obtain certai privileges from the King Yezdegerd I. This peace did nc last long.

Bahram V succeeded his father Yezdgerd I i 420 A. D. The new king persecuted the Christian throughout his empire in the most inhuman way Theodoret, Bishop of Cyrus, writes of this persecution a follows:

> It is not easy to describe the new kinds of punish ment that the Persians invited to torment th Christians. They flayed the hands of some and th backs of others. In the case of others again, the

1. John Stewart, *Nestorian Missionery Enterprise*, Reprint, M Narsai Press, Trichur, 1961, pp. 25, 26.

> stripped the skin of the face from the forehead down to the chin. They tore their bodies with broken reeds causing them excruciating pain. Having dug great pits, they filled them with rats and mice and then cast the Christians into the pits first tying their hands and feet so that they could neither chase the animals away nor place themselves beyond their reach. The animals themselves having been kept without food, devoured these Christian confessors in the most cruel way.[1]

Not only the Christians but also the church buildings ecame the objects of this persecution. The churches nd furniture were seized. The building materials were sed for the construction of bridges, canals etc. Precious etals were added to the royal treasury.

Labourt writes of three martyrs named Hormizdas. uenas and Benjamin. The first two were of noble birth, he story of Hormizdas is narrated as follows by Labourt:

The martyrdom of Mar Yakob (St. James), known as *l'paska* (cut to pieces) took place in 422 A. D. He was Christian official of King Yezdgard I.

In 448 A. D. persecutions broke out during the reign Bahram's successor Yezdgerd II. It was very severe the province of Beth Germai. The worst massacre was Karka of Beit Sluk, now known as Kirkuk. On a hill ear Kirkuk ten bishops and one hundred and fifty three ousand christians were slaughtered. Even now the hristians in Kirkuk (now in northern Iraq) believe that

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[1] *Ibid*, pp. 27 & 28.

the redness of the hill near the town is due to the blo of these martyrs. About this persecution John Stew remarks:

> Some were crucified, others stoned, and so again beheaded. Clergy and laity alike suffer the most refined tortures. Incidents recorded having taken place in connection with the massa are also probably historically accurate, e. g., th of the woman called Sirin, who, with her two so came of her own accord to seek the martyrdo which she received.[1]

An officer named Tamesgard who took delight presecuting Christians was himself converted, witnessi the endurance of the martyrs. He too received the crov of martyrdom. The memorial church there is called af this convert.

Mission to Arabia

Arabia is not a land of Christians today. But the were many Christians in Arabia once. The rise of Isla eclipsed Christianity in that part of the world. Christiani in Arabia was a branch of the Church of the East whi expanded faster than other Christian denominations the early centuries.

Christians spread to Arabia owing to the persecutio in Persia. Christian refugees during the time of the fier persecutions in Persia fled to the independent kingdor in the Arabian peninsula. It was mainly to the south ar to the centre of Arabia that the refugees of this chur

1. John Stewart, *op cit*. P. 34.

fled, although some Christians went to the northern Arabia too. The land in Arabia was fertile at that time and the Christians could cultivate that land.

Hirtha (modern El Hasa) plays a significant role in the history of Christianity in Arabia. The Kingdom of Hirtha was founded by the people who ran away from the province of Aram after a huge dam had burst, soon after the time of Alexander the Great. Hirtha was nearer to Persia than to Yemen.

G. A. Sale in his book entitled *The Koran* lists the following principal tribes which accepted the message of Christ:

> Hamyar, Ghassan, Rabia, Taghlib of Mesopotamia, Bahra, Tonuch, part of the tribes of Tay and Kodea, the Arabs of Hirtha, and the inhabitants of Nejd. (Nejd was the Arabia of the poets, some of whom were Christians). Zwemer adds the Beni Harith of Najran and other tribes between Medina and Kufa.[1]

As early as 380 A. D., there were Christians at Hirtha and Kufa. There was an Arabian queen named Mavia who was a Christian. She invited a bishop named Moses to live among her people. Many converts to Christianity destroyed their idols. One of them, Noman Abu Kaws, proved his sincerity of faith by melting down a golden statue of the Arabian Venus worshipped by his tribes and distributed the proceeds among the poor.

The Book of the Himyarites made up of fragments of a Syriac work, edited with introduction and translated

1. *Ibid*, P. 55.

by Axel Moberg (published in Lund, Sweden, in 1924 gives us details of the persecution of the Christians i Najran and Yemen in the first quarter of the sixt century. This book written in old Jacobite script i dated 932 A. D. But it is possible that it goes back t as early as 525 A.D.

Apart from a reference to the martyrdom of on Azquir in 467 A.D., there does not seem to have had an persecution in Najran or Yemen until the sixth century But in 523 A. D. a severe persecution of Christians too place. It was due to the hatred of a Jewish king of the Himayarites named Dhu Namas, who was known a Masruq.

The wives were not behind their husbands in witness ing for Christ. They longed for martyrdom as a privilege When they were brought before Dhu Yazan, co-prosecuto of Masruq, they demanded that "as our husbands die we may be deemed worthy to die, we also, for the sak of Christ, God.[1]

There was a woman named Habsa. She prayed Go that she should not be excluded from the rank o martyrdom owing to her sins.

When the persecutions persisted, 'the Christian prepared a petition against Masruq 'the crucifier' and sen it through a Christian named Umayyah to bishop Euprepio and to King Kaleb of Abyssinia. Kaleb's army fought a decisive battle against Masruq near the Red Sea. Whe his forces were defeated, the persecutor Masruq jumpe into the sea and was drowned.

1. *Ibid.* P. 66.

King Kaleb also known as Elesbaan stayed in the land of the Himayarites for seven months, during which time his soldiers persecuted the Jews. Some Christians too suffered as they could not identify them as Christians owing to their ignorance of the Abyssinian language. Consequently the Christians began to tattoo the sign of the cross on their hands.

The Abyssinian king before his departure from the land of the Himayarites selected one of the nobles of the land. He asked the priests to baptise him. The king then appointed this his spiritual son as king over the land of the Himayarites.

Although the churches were destroyed during the persecution, Christianity emerged as a stronger force during the Abyssinian ragime. Churches were rebuilt.

Some years later the Christian king of the Himayarites made an unsuccessful attack on Mecca. Some think that it was king Abraha, appointed by king Kaleb of Abyssinia. But John Stewart concludes with reason that it is not the king appointed by Kaleb, but one of the successors.

Prophet Muhammad was born three years after this attack on Mecca. The Arabian countries were in a turmoil in those days. A certain Saif C. Dhu Yazn, (perhaps a member of the family of Dhu Yazan, companion of Masruq) went to Hirtha and was introduced by the king of Hirtha to the Persian court. He persuaded tho Persians to send an army to suppress the Abyssinians in Yemen. Thus Jews gained some control in Yemen. The Christians, however, continued to be in the majority in Najran. The defeat of Yemen created anarchy in the

whole of central Arabia. About this critical nature of the time when Prophet Muhammad was born, John Stewart observes:

> The country was ripe for a great national movement which would be entirely independent of foreign control, whether Abyssinian or Persian. All that was needed was a leader who would be able to bring about a fusion of the different national parties and lead the way in the formation of a homogeneous state. The rise of Muhammad furnished the leader requested and coincided with a great national opportunity.1

Muhammad was born in 570 or 571 A. D. He was friendly to Christians and hostile to the Jews. Muhammad found it profitable to accept the help of Christians in order to suppress the Jews. Muhammad's immediate successor Abu Bekr, the first Khalif (632—634 A. D.) too received the support from the Nestorians. A Christian tribe named Beni Namr helped Mothanna, one of Abu Bekr's generals. A Christian belonging to another tribe Beni Taghlib fought most gallantly on that day.

Large scale conversions of Christians to Islam took place in Bahrein, in Mazoum or Oman, in Fars, in the south west, and also in the centre of Arabia. Many Christians accepted Islam in order to keep their property. Therefore the Nestorian Patriarch in about 650 A. D. wrote "Where is the great people of the Mazonites (the people of Oman) which has precipitated itself into the great gulf of apostacy for the love of half its goods? Where are the sanctuaries of Karmania and of Fars?"2

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1. *Ibid*, p. 71.
2. *Ibid*, p. 75.

The fourth Khalif, Ali, used force to convert Christians when other methods failed. It was for the sake of material wealth that many Christians were converted to Islam. John Stewart writes:

> That worldly motives played an important part in the early conversions to Islam is admitted even by Muhammadan historians 'When for example the Arabs of the pathless desert, "fed on locusts and wild honey", once tasted the delicacies of civilization and revelled in the luxurious palaces of the Khosroes they said, "By Allah, even if we cared not to fight for the cause of God we could not but wish to contend for and enjoy *these*, leaving distress and hunger henceforth to others'[1]

Thus in the seventh century Nestorian Christianity declined in Arabia.

The Church in India

The Church in India has connections with the Persian Church since the early period of Nestorian era. Several missionaries crossed the sea and worked in India. The historical references are scanty in the early period. Whatever evidences are available they do prove the fact that the Church in Persia used to send missionaries to India. Probably all the bishops who served the Indian Church until the 17th century were Persians sent by the Patriarchs of the Church of the East.

The fact that the Church in India used to receive missionaries from the Persian Church does not mean that

1. *Ibid*, p. 76.

the Church in India was founded by the missionaries from Persia. The Church in India is of apostolic foundation St. Thomas is believed to have founded the church in India in 52 A. D.

There are two traditions regarding the founding of Christianity in India by Apostle Thomas. According to the Malabar tradition, St. Thomas landed at *Muziris* (now called Cranganore) in A. D. 52 and converted some Brahmin families to Christianity after performing miracles. He founded seven churches.[1] He was martyred at St. Thomas Mount, at Mylapore near Madras in A. D. 72. He was probably buried in Mylapore where his tomb is seen today at the Cathedral in Mylapore.

According to another tradition St. Thomas came to the kingdom of King Gundaphor (or Gondophores) along with one Habban. He converted many including the royal family. Later he suffered martyrdom under a King Mazdai. This tradition recorded in the *Acts of Thomas* is considered as a second century work and full of legendary material. Nevertheless, the excavation near Taxila in the former Punjab province have unearthed coins bearing the name of Gondophores. This King has been identified as a ruler of Parthia around A. D. 46. This discovery gives credence to the North Indian tradition. It is also possible that this mission to Parthia was prior to the Malabar mission claimed to have taken place in A. D. 52.

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1. Palayur, Cranganore, Parur, Cokkamangalam, Chayal, Niranam and Quilon. The first one mentioned is in the extreme north and the last one in the south in the Travancore-Cochin states. The distance between them is 130 miles in the south west coast of India.

It is possible for us to see the evidence of the existence of a Christian Church in South India from early centuries of the Christian Era. Credit goes to Alphonse Mingana who has brought to light some unknown evidence to prove the existence of the Church.[1]

The first historical reference to the Indian Church may be found in the *Chronique de Seert*.[2] It says that David (Dudi), Bishop of Basra, Assyria, visited India towards the very end of third century. It is written in the *Chronique de Seert*, "That during the Patriarchate of Shahlupha and Papa, say about A. D. 295-300, Dudi (David) Bishop of Basra on the Persian Gulf, an eminent doctor, left his see and went to India, where he evangelised many people."[3]

In the Council of Nicea of 325 A. D. One John affixed his signature as "Bishop of Great INDIA and PERSIA."[4] According to Mingana, John may have been a Bishop in a town in North India close to Persia. According to a strong tradition, Thomas of Cana, a Syrian merchant, in 345 A. D., visited India. Mingana refers to Giamil, who speaks of a bishop Joseph of Edessa, who in 345 A. D. was sent by the Catholicos of the East to the coast of Malabar.[5]

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1. Alphonse Mingana: *The Early Spread of Christianity of India*. John Ryland Library, Manchester 1926.
2. This is an Arabic book written probably in 13th century. It was published in 1907 by Mar Addai Scher in *Patrologia Orientalis*.
3. Patrologia Orientalis IV. pp. 326 & 392. Cf. Mingana: *Op. cit*, p. 18
4. *Labbe's Sacrosancta Concilia* II, 235 See also *Patrum Nicaenorum Nomina* (Bible Teubner)
5. S. Giamil, *Genuine Relationes*, p. 578. 9, Cf. Mingana. *Op, cit* p. 64.

St. Ephrem the Syrian (died in 373 A. D.) refers t St. Thomas and his Indian mission in his Syriac poems He writes: "Lo in India are thy miracles, O Thomas and i our land is triumph. and everywhere thy festival....." He writes in another poem as follows:

> The sunburnt India thou hast made fair.....
> A tainted land of dark people thou hast purified.
> More than snow and white linen,
> the dark bird of India thou hast made fair.....
> the cross of light has obliterated India's darkene shades.[2]

A prayer for St. Thomas Day on July 16 at Vesper reads as follows:

> "The India inhaled the odour of life by the doctrine O Thomas, and discarding all pagan customs a heart and externally, they commenced to cultivat chastity."[3]

And in another passage from the prayer of the sam day we read.

> The Lord has designed to grant saint Thomas t his faithful church as a treasure found in India .... who for the faith was by a lance pierced."[4]

A Syriac book called Life of Hermit Yonan wa written about 390 A. D. by Sadoe who calls himsel

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1. *St. Ephremi Hymni* (Edit. Lamy) IV. p. 703 Cf. Mingana, *Op. ci* p, 18.
2. *S. Ephremi Hymni* (Edit Lamy) IV. p. 701, Cf. Mingana, *Op. ci* p. 18.
3. Holy *Hudra*, Vol. III, Mar Narsai Press, Trichur, 1962, p. 625.
4. *Ibid*, pp. 626-7.

priest, monk and Archmandrite of the monastery of St. Thomas in India. In that work we read that Mar Yonan came from Anbar (Bagdad) into India to visit the said monastery.

In a colophon to his commentary on the Epistle to the Romans, Ishodad writes as follows:— "This epistle has been translated from Greek into Syriac, by Mar Komai, with the help of Daniel the priest, the Indian."[1] Mingana calls this an "Important passage."

He thinks it proves that the Church of India was existing about A. D. 425.

> "In close relationship with the East Syrian Church at the very beginning of the latter's scholastic life, which began at Edessa with the translation of the work of Aristotle."[2]

A closer connection between the Indian Church and the East Syrian Church is found during the time of Bishop Mana of Edessa who around 470 A. D. wrote in Persian (i. e. Pahlavi) religious discourses, canticles and hymns. He also translated the works of Diodore of Tarsus and Theodore of Mopsuestia and sent them to India. *Chronique de Seert* mentions that:

> "And he despatched to the islands of the Sea (Bahrasain) and to India, all the books he had translated."[3]

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1. Horae Semiticae, *The Commentaries of Ishodad of Merv*. Vol. 34 (Edit: Mrs. Margartet Gibson)
2. Mingana. *Op. cit.* p 27.
3. *Chronique de Seert* in Pat. Or. VII. 116-17

The first unquestionable historical reference to the Church in South India is a passage in the *Christian Topography* of Cosmas Indicopleustes, who travelled widely between 520 and 525 and published his book about 535 A. D. This travelogue provides very useful information on the early history of Christianity in India.

> "Even in the island of Taprobane in Inner India where the Indian sea is, there is a Church of Christians with clergy and congregation of believers as well as in the land called Male where the pepper grows. In Kalliana there is a bishop appointed from Persia, as well as the island of Dioscoris (Socotro), in the same Indian Sea."[1]

When Bishop Maruta was sent to Seleucia-Ctesiphon as ambassador of the Byzantine Emperor Maurice (582-602) to the Sassanide Emperor Khosrau II (582-602), he met Patriarch Sabrisho I (596-604). He was presented with perfumes and gifts sent to the Patriarch from India. Hambye draws the inference that it is the tithes sent in kind to the Patriarch by his Indian Christian subjects.[2]

Next important reference to the relation between East Syrian and Indian Church is the controversial correspondence of the Nestorian Patriarch Isho Yahb (650-660) and Simon Metropolitan of Riwardshir, who revolted against his Patriarch in regard to sending bishops to India. Patriarch Isho Yabh referred to this dispute in one of his letters.

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1. Cosmas Indicopleustes, *Christian Topography*.
2. Hambye E. R., *Op. Cit.* P. 134

> "In your district, from the time you showed recalcitrance against ecclesiastical canons, the episcopal succession has been interrupted in India, and this country has since sat on darkness, far from the light of the divine teaching by means of rightful bishops; not only India that extends from the borders of the Persian Empire, to the country which is called Kalah, which is a distance of 1200 parasangs, but even your own Fars."[1]

In 1547 A. D. a cross with inscription in Pahlavi, the language of the Persian Empire at the time of the Sassanian dynasty was dug up by the Portuguese in St. Thomas Mount at Mylapore near Madras. It is assigned to 7th or 8th century. There is a similar cross with the same inscription at Kottayam, Kerala. The translation is as follows:

> "In punishment by the cross (was) the suffering of this One; He who is the true Christ, and God alone, and Guide ever pure."[2]

Two letters are found in the collection of Abulferang Ibn-at-Taiylb, who was secretary to the Patriarch Elias I (1028-49). One letter that belonged to the Patriarch Timothy I states that the Indian Christians must not follow the King's advice but that of the Patriarch; only after the approval of the Patriarch the affair should be directed to

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1. Letter No. 14.8 (P. 182) C. S. C. O. Second Series, Vol. 63 Paris 1905. (ed) R. Duwal

2. *The Indian Antiquary* Vol. III, 1874 pp. 308-316. Article by A C. Burnell also see W. Adeney *The Greek and Eastern Churches* p. 519.

the King.[1] Nothing is stated here whether the king is a Christian or a non-Christian. Nevertheless, the question of E. R. Hambye is relevant. "Could we find here a confirmation of the constant local tradition of a Christian king in Malabar?"[2]

The Syriac Manuscript which contains the Epistles of St. Paul kept in Vatican Library has a colophon which states that it was completed in June 1301, near the church of Malabar, by the priest Sacharias Bar Joseph Bar Sacharias. The names of Yabalaha III the Patriarch (1281-1318) and of the Indian Metropolitan Mar Yaqob are mentioned. A second Malabar MS written in March 1510 identifies Sengale with Crangannore.

John of Monte Corvino stayed for about a year in Malabar on his way to China in A. D. 1291 Marco Polo stayed on the Coromandel (Southeast) cost of India in A. D. 1293. He has described the place where St. Thomas was buried. In 1321 Odoric of Udine, another friar, visited Quilon and Mylapore. He found fifteen Nestorian families there, whom he described as "Vile and pestilent heretics."

The Italian trader, Nicolo de Conti, described conditions in India about 1440. According to him about 1000 Nestorians lived around the church of St. Thomas in Mylapore, where they venerated Thomas's tomb and these Nestorians are scattered all over India as the Jews are among us.

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1. Ibn-at-Taiyib, Fiqh An-Nasraniya *Das Recht der Christenheit C. S. C. O.* text, 16p. 119, trans, 16 p. 121 (Hambye p. 189)
2. E. R. Hambye, *Indian Ecclesiastical Studies* Vol. 9, No. 3, p. 189.

"All these Christians", says Paoli, "in 1502. at which period Vasco de Gama came a second time to Malabar, were Nestorians....."

> "The sacrifice of the mass, was established according to the manner of the Nestorians. The wine which they consecrated, was palm wine (arrack) the host consisted of some wheaten flour, mixed with salt and oil: and it was always let down from a hole above the altar, when the priest was to bless it"[1]

The arrival of the Portuguese was a turning point in the history of the Church of the East in India. The Portuguese people compelled the Syrian Christians to pay allegiance to the Pope instead of to the Patriarch of the Church of the East. This was led to constant quarrels between the Christians in the South West coast of India and the Portuguese.

In 1599, at a synod held at Diamper, they submitted to the Portuguese; but in 1653 many of them rebelled and took an oath at Coonon Cross. Within a few years several Christians who took the oath were won over to the Roman Catholic side. In 1665 a large section of the Syrian Christians who liberated themselves from the Portuguese yoke, accepted Mar Gregorius of Jerusalem, a West Syrian bishop. Today they are known as the Jocobite or the Orthodox Syrian Church in India. A reformed section of the Orthodox Jacobite church is known as the Mar Thoma Syrian Church in India.

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1. Francis Day, *The Land of the Perumals or Cochin, its past and its present*, Madras: Adelphi Press, 1863, p. 218.

Mission To China

China should be dealt with in some detail. There, this great missionary church flourished since A. D. 635 and declined suddenly in the 14th century. It is there that a large stone tablet stands at Hsi-an-Fu, erected in A. D. 781, telling the story of the missionary enterprise of the Nestorian Church in China from A. D. 635 to 781.

The Monument of Hsi-an-Fu gives us very valuable historical information about the mission of Alopen who went to China in A. D. 635. It has been suggested that he came with an embassy from Khotan or some other Central Asian Kingdom.[1] The emperor Tai Tsung sent his brother to receive Alopen while he was still on his way. Raymond Oppenheim who made a detailed study of this subject thinks that the Emperor did not have any diplomatic reason for such a great interest in Alopen, since he had already completed the conquest of the people in the North-West.[2]

The Emperor had a spiritual concern. Alopen could be useful for "keeping watch over the increasing power of Islam."[3] The Monument gives us the information that Alopen, working in the Palace library produced translations of the books he had brought with him. As a result of three years of work in the royal residence, the following edict of toleration was issued by the Emperor in A. D. 638.

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1. Raymond L. Oppenheim, *The First Nestorian Mission to China and its Fallure.* Berkeley: Shires Bookstore, 1971 p. 29.
2. *Ibid.* p. 32.
3. *Ibid.* p. 34.

When Emperor Tai Tsung died in A. D. 649, his ninth son Kao Tsung ruled for thirty four years with great prosperity. He built several monasteries and churches. Kao Tsung "promoted Alopen to be Great Spiritual Lord, Protector of the Empire."[1] Though the role of Kao Tsung was a prosperous period for the church, after his death in A. D, 683, his wife Wu Ho, who was formerly his father's concubine and later a member of a Buddhist monastery, attempted to force a total conversion to Buddhism upon the Chinese people."[2]

The Christians survived the difficult time of about half a century. After Wu Ho had abdicated in A. D. 705, one of her deposed sons, Hsuan Tsung, came to the throne in A. D. 712. His reign was important for the Christians as a period for rebuilding. A bishop named Chi-lieh[3] was honoured by the Emperor in A. D. 732, and his relationship with the court probably continued.[4] The church regained the ground it had lost under Wu Ho during the reign of Hsuan Tsung which lasted until his abdication in A. D. 756.

The church entered a new phase during the reign of Su Tsung son of Hsuan Tsung. He rebuilt the Ling-wu monastery and four others, in A. D. 762, Tsung succeeded

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1. Quoted from Oppenheim, *op cit* p. 37. The above statement is found on the Monument itself. This statement is believed to be equivalent to an appoinment of Alopen as Metropolitan of China by the Patriarch Yeshuyab III (A. D. 650-660) cf. J. Foster *The Church of the Tang Dynasty*, London: S. P. C. K., 1938, p. 63.
2. Oppenheim, *op. cit* p. 38.
3. Probably the Gabriel mentioned in the Monument.
4. Oppenheim, *op. cit.* p. 46.

his father Tai Tsung, it was in his time the Monumer was erected at Hsi an Fu.[1]

At the top of the stone tablet[2] is seen in big lette the caption, "The Tablet of the spread of the Tachi (Syrian) Illustrious religion in China." The main inscrip tion of the tablet is in Chinese language. Howeve small portions above and below the main inscription ar in Syriac language on the extreme right of the table The Chinese inscription reads "The Tablet of the sprea of the Illustrious religion in China Eulogy with Introduc tion." In the next column It is recorded "composed b Ching-ching, monk of the Ta-chin (Syrian) monastery. Then there is the first Syriac writing on the Tablet a follows: Adam, Priest, Corepiscopos and Faqshi (teache of the doctrine) of Sinestan (China)."

The inscription on the Monument[3] has 250 lines an the verse given at the end is of ten stanzas. After th verses the date of the writing is given:

> "In the great T'ang dynasty, the second year c Chien Chung (A. D. 781), astronomically the yea being Tso. O the first month, and the seventh da

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1. He is spoken of as "Chien-chung" in the text of the Monumen cf. Oppenheim, *op. cit.* p. 50

2. This tablet was discovered when trenches were being dug for th foundations of a small building in March 1625 near the district cit of Chow-chin. The workmen saw the great slab of stone burie beneath the surface of the ground. This seems to be the mos probable account.

3. A. C. Moule gives the description of the tablet as follows: Th monument is formed of one slab stone. The upper part contain the title in nine large characters surmounted by the cross an

(this Tablet) was erected, when the monk Ning-she Hnanisho was Patriarch 1 administering the illustrious congregations in the east."2

Towards the end of the eighth century, Christianity in China was at its zenith. But in the ninth century it began to decline. After the edict of 845 A. D., two or three thousand monks were sent back to civil life. But what happened to the Christian population is not known. Mrs. C. E. Couling in her book *The Luminous Religion* suggests the following possibilities.

1. The Nestorians may have merged themselves in the Mohammadan community, which was larger and less molested. Their common worship of the One True God would tend to draw the two sets of religionists together, especially in time of trouble; and it is said that the increase in the number of Chinese Moslems, who do not proselytize, has been much greater than natural increase could account for. Another consideration is that in those times the Saracens in Persia were very friendly with the Christians, who were indeed high in favour at Bagdad.

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enclosed in entwinged dragons. The lower part containing the inscription and lists of names on the front face and the two edges measures about 3 ft 4 in thick by 10.5 in at the top and is about 6 ft 5 in high The height of the whole stone is about 9 ft 1 in It is called as will be seen a "grand tablet" (feng pei)....." A. C. Moule, *Christians in China before the year* 1550 pp 31, 32

1. Mar Thimotheus I, was the Patriarch since A D. 778. The news of the death of the Patriarch Hnanisho perhaps had not reached China.

2. J. Foster *Op. cit* p 148.

2. A better-known suggestion is that the Nestorians after they fell from favour hid themselves in certain secrets, such as the "White Lily", and the "One Stick of incense" sects, and very specially in the "Chin Tan Chiao" the Pill - Immortality sect which claims to have even to-day ten or eleven million followers.

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3. If none of the Nestorians actually turned Buddhists, there is proof that they greatly influenced Chinese Buddhism. There is abundant evidence that Buddhists and Nestorians were on very friendly terms in Hsi An Foo: the very man who composed the inscription on the Nestorian Tablet—Adam, otherwise Kingtsing—is found shortly afterwards helping an Indian monk to translate a Buddhist sutra into Chinese. The Emperors, it is well known, were friendly with both cults for a long time.

The Nestorian influence on Chinese Buddhism, it is claimed, is shown in the great inpetus given in China at this very time to the Buddhist All Souls' Day, and to the Pure Land School of Buddhism.

John of Monte Corvino, who arrived in Canbalac (Pekin) in A. D. 1294 speaks of the Nestorians as a powerful community. He managed to convert King George, a descendant of Prestor John. When King George, died, his brothers and all his people reverted to Nestorianism again, or as Corvino puts it, "to their original schismatic creed."[1] A Nestorian called Mar Sergius was governor of the province of Kiang Su in

1. John Stewart, *Op. cit.* p 193.

China, during A. D. 1278-1280 and is said to have built two churches.[1]

By the end of the 13th century the Nestorian Church was widely spread. Assemani gives a list of no less than twenty seven Metropolitan sees extending over the whole of Asia at this time. Two hundred bishops were connected with these mission areas.[2] In the year A. D. 1369 Ming dynasty replaced the Tartar dynasty of the Mongols. This resulted in the final eclipse of Nestorianism in China.

Christianity In Japan

The *Imperial Chronicles* of Japan speaks of a visit of a Persian named Li- mi-i with some others to the emperor of Japan. Li-mi-i is said to have received favours from the emperor. It is difficult to identify this Li-mi-i But he was probably mi- li (Milli) the physician. Milli was the term used for medicine. The two parts must have become transposed. In Chinese there are many Li-mi, just as in Persian there are many Mi-li.

Professor P. Y. Saeki who made a detailed study of the famous monument at Hsi-an-fu thinks that this Li-mi who visited Japan in 736 A. D. was probably the father of Yesbuzid, the Chorepiscopa who erected the famous monument at Hsi-an-Fu in 781 A. D.

Japanese scholars speak of a physician called Rimitsu who lived at the court of the Japanese Emperor Shormu, during the period 724-748 A. D. This physician might

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1. *Ibid.* p. 195.
2. Assemani, *Bibliotheco Orientalis*, III, ii. p. 503.

have been Limi or one of his colleagues. It is a fact that at that time some Nestorian Christians were famous physicians to important persons including the Khalifs.

Not only the physical sickness but also the spiritual defects were attended to by the physician. Consequently the Japanese empress embraced Christianity. Empress Komyo was known as a great saint. Several miracles were done by her.

Princess Chujchima, the great niece of the Empress, entered a convent at Tacmadera. This convent was in Central Japan, halfway between Aji and Yoshimo. The princess is believed to have had a vision of heaven. She depicted it in a large piece of embroidery which still exists.

Kobo Daishi, Dengyo Daishi and 37 other Japanese scholars went to China where they received a copy of the gospel of St. Mathew, the ten commandments and other Christian literature from the Nestorian missionaries stationed at the Taishui Keikyo Church in Chang-ah-at. They landed at Sakoshi.

In 730 A. D. these Nestorian missionaries established the first Leprosarium in Nara. Empress Komyo also attended to the lepers at this place. In spite of all the activities, Nestorian Christianity declined in Japan in the ninth century.

Ask the respectable historian, "What of the Nestorians?" and he points to the Triangular Torii, the remains of David's Shrine, "the Well of Israel", the peculiar burial mound, great influence left on the teachings of Buddhism and

Shintoism like salvation by faith the "omikushi' ark of the covenant, Shrine Layout, the Kyushu "Jizo", the 'Ushi Matsuri" and the "Mizutori ceremonies."

He will tell you that the very name of that suburb of Kyoto, "Uzumasa' where they lived is a corruption of the Assyrian word"Ishoo M' chikkha", means alias "Hata" or "Kunyue" people. The sociologist echoes these sentiment when he investigates the great social welfare work that sprang from those first simple Christians who worshiped in that dingy chapel that first Easter Sunday 1,400 years ago.[1]

Expansion in further Asia

Nestorian missionaries spread among the Mongols, Turks, Tartars and Tibetans. Bishops and Archbishops (Metropolitans) were appointed to the important centres. In the codification of canon law made in 1291 A. D. by Mar Abdisho Metropolitan of Suva we find the Metropolitan of the Turks placed tenth in the list of the Metropolitans taking precedence over China, Armenia, and others. Java is placed fifteenth in rank. In another list probably of a later date, the order is reversed. China is fourteenth, India fifteenth, Samarkand twenty-first, the metropolitan of the Turks twenty second and so on. The Metropolitan sees in the Further Asia, were at Samarkand, Kashgar, Khatai, Tangut and Khon Balik. Various dates have been mentioned concerning the establishment of the hierarchy. The earliest is A. D. 410-415. Perhaps it was during the time of patriarch Isho Yabh in the middle of the seventh century.

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1. *Ibid.* p. 7.

In the second half of the eight century, the Christ Uigur Turks were all-powerful in Eastern Asia. Th capital city was called Karakoram. Their king was kno by the word Idi Kut (Lord of the kingdom). The ex date of the expansion of the Christian faith to the Turc Tartar tribes is unknown. It may be the seventh cent and perhaps even earlier.

There is a Syriac letter believed to have been writ by Mar Philexinus bishop of Mabbug to Abu Afr, milit governor of Hirtha of Numan. In this letter, Philexir of Mabbug who lived in the early part of the sixth centu markes frequent references to the Christian Tu Perhaps the latter part of that letter was added somebody after the death of Mar Philexinos. The secc part refers to large Christian communities already existence.

There were four powerful Christian kings. Th names are Gawirk. Girk, Tasahz and Langu. They w contemporaries. They were called Tartars, and th country Sericon, the name by which Ptolemy designa China. About the approximate number of the Ta Christians under these four kings, John Stewart ma the following observation:

> Each one of these kings is stated to have ruled o four hundred thousand families. Computing f persons to each family, this means a total co munity of two million people under each king, or almost all, subject to a rule based upon teachings and precepts of the gospel of Christ. is a marvellous record and one which it would difficult to beat. The dwelling place of th

Christian Turks was five days distance from Karakoram which is spoken of as 'the border town, and whose king as stated already was known by the sobriquet Idi Kut or 'Lord of the Kingdom.'[1]

Kublai Khan sent a Nestorian monk called Rabban Saumu on an embassy to the West in A. D. 1287.[2] Marcos, one of the members of the embassy sent by the Mongol Ilkhan, Arghun, to Europe, was ordained Metropolitan of the See of Khatai and of Oug in North China by Patriarch Denha in A. D. 1280. Rabban Sauma's friend Marcos became Patriarch Yawalaha of the Church of the East in A. D. 1281. He is the only Turk ever to become a Patriarch in this Church.[3]

Sauma visited Constantinople and then proceed to Naples and Rome. By the time he reached Rome, Popel Honorius IV had passed away on 3rd April, 1287. Cardinal Jerome of Ascoli, who later became Pope Nicholas IV on 20th Feb. 1288, received Sauma. After visiting Tuscany and Genoa he reached Paris and was welcomed by king Philip the Fair. He later met the king of England at Gascony. On his return journey Sauma was privileged to meet his old friend Cardinal Jerome as the new Pope. He then returned to Arghun at Bagdad. He died on 13th November 1317 at the age of seventyfive.

This Mongol tribe had many Christians. More than one of the emperors and viceroys were Christians. Jenghiz

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1. John Stewart *Op. cit*, pp. 144 & 145.
2. The detailed story of his visit is told in E. A T. Wallis Budge. *The Monks of Kublai Khan*,
3. Margannetha, which gives the list of all patriarchs of this church writes after his name, *bar Thurqaye*, meaning son of a Turk. *Marganeetha, Op. cit* p. 75. (Syriac Numbering)

Khan and his son Ogotai, though not Christians, h granted freedom of worship to Christians. Ogotai's s Guyuk was said to be a good Christian. The chur historian Bar Hebraeus writes :

> He was a true Christian and in his days the presti of the numerous Christian bodies in his domini was very high. His camp was full of Bishop priests and monks.[1]

It was this Guyuk who wrote a letter to Pope Innoce IV, in reply to a letter he received from the Pope in 124 In this letter Guyuk protested to the Pope against t invasion of his kingdom by the Latin missionaries. concludes:

> ...'and if thou sayest I am a Christian. I adore G and reject other religions how does thou kno whom God absolves and in favour of whom dispenses mercy? How art thou so sure of the things as to pronounce such words?'[2]

Hulaku a cousin of Guyuk, was a supporter Christian religion. Hulaku's brother Mangu, is describ as a "follower and defender of the religion of Jesus Sarkutti Bagi, mother of Mangu, Hulaku and Kublai Kha was said to be a true believer.

According to Assemani, Nestorians throughout t provinces of Kashgar, Nuakit, Turkestan, Gunda a Tangut. The last mentioned province and its capital c by the same name had a large Christian population.

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1. Mingana, *Op. cit* p. 312.
2. Descriptive letter from Rome, *Madras Mail*, November 7, 1 Quoted from John Stewart, *Op. cit.* p 160.

> That the city of Tangut had a large Christian population is evident from the fact that when Rabbans Sauma and Marcos came there on their way to Jerusalem, the Christian inhabitants, men, women and children, turned out to meet them, because the faith of the Tangutians was very staunch and their heart pure. Isho Sabran, Metropolitan of Tangut, was one of those who consecrated Yahbalaha III.1

Mingana mentions that Christian influence is found even in Manichean writings. The Mongol kings such as Abaka and Arghun had minted coins with the cross and the inscription "In the name of the Father, the Son and Holy Ghost, one God." Mingana observes:

> 'The influence which the Nestorian Christians exercised on the Turks, even on those among them who were Muhammadan, is evidenced by the fact that about A. D. 1200 one Sulaiman of Bakirghan in the Khanate of Khiva, inspired by Nestorian writings on the same subject, composed in Turki a poem on the death of the virgin.2

Inscriptions & Crosses

It is a sad fact that in many countries where Nestorian Churches once flourished, one has to depend today on cemetery inscriptions to find any trace of the missionary saga. But at the same time we should be grateful for whatever evidence that has been unearthed from the cemeteries. We are grateful to Prof: D. A. Chwolson who, in the last century, gave information concerning the cemeteries in the province of Semiryechensk in Southern Siberia.

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1 John Stewart. *Op. cit* p. 163,

2. Mingana, *Op. cit.* p. 339.

The two cemeteries containing tombstones o Nestorian Christians have been discovered They are fifty five kilometres apart. The smaller of the two was dis covered in the year A. D. 1885 by Dr. Porjakow. It i south of the village of Great Tokmak, very close to th ruins of an old burntbrick fortification called Burand, o the Alexander road. All the stones have crosses on it Some stones have inscriptions too.

The graveyard was discovered later by a surveyo named Andrew. It is near Pishpek. It contains 61 stones. Tokmak is near the outflow of the river Chu. I is close to lake Issyk-kul in the province of Semirychensk This was a densely populated area prior to the Mongolia period. About this graveyard and its tombstones.

The inscriptions indicate that the majority of th tombstones belonged to Nestorians of Turkish descent Mingana states: "gravestones in the form of a cross have also been discovered in Manchuria, and Nayan, king o that country, was a Christian and had inscribed the sig of the cross on his banners."[1]

Much can be learned from these inscriptions on th tombstones. John Stewart admits that the records i these inscriptions are authentic and trustworthy. Nestorian at that time had educated teachers and earnest preachers About the nature of these inscriptions we get an idea fron the following words.

> 'This is the grave of Pasak—The aim of life is Jesus our redeemer', runs one inscription. Pious wishe for the future life of the dead, for their everlasting remembrance, and for the rest of their souls in the company of the pious and the righteous, ar frequently found on tombs.

1. Mingana, *Op. cit.* p. 203.

Clergy and such ecclesiastical dignitories were buried in this cemetery. Since the clergy were married, the names of the wives and children had been mentioned. Mingana writes as follows:

No bishop's name is found in this list. It is because the headquarters of the bishop was in Almalik. Or, bishops were buried in the church premises and not in a cemetery with ordinary clergy or laity. This is the canon law.

Three inscriptions dated in the years 1338-39 A. D. tell us that those people died of plague. The earliest date found in the cemetery at Pispek is 1249 A. D. and latest is 1345 A. D. It is possible that all the stones are not properly examined. But at the same time it is believed that Christianity in East and West Turkestan, as well as China ceased to exist in the 14th century,

Three crosses in Tibet

Three crosses are seen in Tibet. On the top of the cross there is a Syriac inscription which reads Ishow. The three crosses are on the left hand side. On these three crosses, there are Syriac inscriptions written in vertical lines.

A Photo block of this rock with crosses and Syriac script is reproduced in page 189 of *Ladage Rgyalrabs Chimed Ster* (History of Ladakh) by Yoseb Gergan, edited by his son S. S. Gergan. The present author is grateful to Mr. S. S. Gergan for being kind enough to translate what he had written in Tibetan language. The original inscription is in Syriac. Since it is difficult to decipher the inscription from the photograph the present author is reproducing below what Mr. Gergan has written in

Tibetan language having been properly deciphered by somebody earlier as follows:

> In the year of our Lord Jesus 800 after His death, Nestorian Christians of Syria have arrived this place from Samarkand (leader Charansar). In one year changed 215 camps to arrive Tangtse in Ladakh district about 60 miles east of Leh, after crossing 18000 ft high from Leh.

Was there a bishop in Tibet? John Stewart conjectures that the see of the bishop in Tibet was probably the city called Tangut,[1] He thinks that its elevation to the rank of a Metropolitan See may date back to about 790 A. D. But it was not from Tangut, the missionaries came to Tangtse. The inscription definitely states that they came from Samarkand. Tangut covered an area of Upper Tibet and probably Hsi-an-Fu where the Monument was discovered, belonged to the jurisdiction of the Metropolitan of Tangut.[2]

Causes of Decline

1. Persecutions

The persecutions were mainly by the Muhammadans who were antagonistic to Nestorian missionary expansion. Some caliphs were friendly to these Christian neighbours. At the time of the origin of Islam the Patriarch of the church Isho Yabh made agreement with Prophet Muhammad. He granted a charter of protection to Nestorian Christians.[3] Later Caliph Omar also gave similar concessions and privileges to the members of this denomination.

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1. John Stewart, *Op. cit.* p. 163.
2. *Ibid*, p. 164.
3. Assemani, *Bibliotheca Orientalis*, III, II, p, 95.

Many Nestorian Christians got prominent places nder the Caliphs in the middle of the seventh century. ut when Caliph Omar defeated the emperor of the assanian dynasty, several Nestorian Christians in the ersian empire, like their fellow Christians in Arabia, ran way from their homeland. Others became Muhammadans.

Caliph Harun (786-809 A. D.) changed the policy f the Caliphs towards Christians. Caliph Muttawakkil 847-861 A. D.) persecuted Christians severely. The Muhammadan rulers even nominated Nestorian Patriarchs, whether they were approved by the Metropolitans or not.

Towards the end of the tenth century the Seljuks egan to play a significant role politically. They became Muhammadans and saved Islam from being destroyed by he Christian crusaders. One of the Seljuk rulers named Alp Arselan began to persecute Christians. He fixed a arge iron collar on the neck of every Christian who refused o change his religion.

In the 12th century one Salladian succeeded to the hrone of Egypt and all Syria came under his control. slam spread in Turkestan through trade connections and conquests. After Turks and Mongols had become Muhammadans, they began to combine religious and olitical motives in order to strengthen the solidarity and ower of the nation. About this phenomenon which astened the decadence of Nestorian Christianity, John Stewart concludes as follows:

> As Muslims they were no longer neutral in religious matters, especially when it coincided with their political aims. Convinced too, not only that it was their duty, but that the larger the number of Christians they could by force or persuasion turn

> from Christianity to Muhammadanism the greater the reward they might expect from God, it can easily be understood how these perverts of Islam became its most fanatical supporters and proved an important factor in the decay of Nestorianism in those regions where they exercised a controlling power.[1]

As far as India is concerned the invasion of Islam did not affect the Southern part very much. But in North India the invasion begun by Mahmood of Ghazni in 1001 A D. resulted in the conquest of most of north India by the time of Muhammad Tuglak in the 14th century. John Stewart is of the opinion that the disappearance of Nestorian Christianity from North India is due to these Muhammadan conquests.

Under the Moghul dynasty, Babar, the founder, was tolerant to Christians. Akbar and his son Jehanghir too followed a similar policy. Akbar had a Christian wife. Shah Jehan, the son of Jehanghir, persecuted Christians and Hindus. Aurangzeb did the same.

As late as 1784 A. D. Tippu Sultan of Mysore forcibly circumcised thirty or fifty thousand Christians and removed them to the country beyond the Western Ghats. He harassed Christians and threatened to cut their nose and ears, if they refused to embrace Islam. It is possible that many of the Moslems in North Kerala may be decendants of those Christians who were forcibly converted to Islam.

2. Deception

Another factor that caused the decline of this great missionary church was deception. John Stewart states

1. John Stewart, *Op. cit.* p. 223.

that Ashoka legend and Krishna cult are examples of the above statement. In the early centuries Brahminism and Buddhism worked together. On the authority of a scholar named Wall who wrote *Ancient Orthography of Jews*, Stewart states that the inscriptions attributed to Asoka are not of the period before Christ but to a period after Christ not earlier than the end of the third century. He further remarks: "The inscriptions might have been written by an Indian Christian who still retained part of his pagan superstitions."[1]

3. Compromise

The gradual growth of a spirit of compromise among the members of this great missionary church is a significant factor which contributed to its decline. Many sects such as Manichean exerted influence among Christians.

It was in 1142 A. D. that Abdisho II, (Ebed Jesu) Patriarch of this ancient church, made a concord with Dionysius, Patriarch of the Jacobites. From that time on, the two churches which were opposing each other, on account of their disagreement on Christology, granted mutual recognition to each other, at every opportunity. John Stewart thinks that it was from that time Nestorians began to show tolerance to other sects too. He remarks:

> This date probably marks a definite stage in the falling away from the high ideals which had previously distinguished them, with a corresponding diminution in missionary activity and a lessened ability to resist the persecution of the later Mongol rulers after they had been won over to Islam, and the still more terrible devastation wrought by Tamerlane.[2]

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1. John Stewart *Op. cit*, p. 241
   The remarks about Asoka inscriptions is the opinion of some Western scholars This conclusion is debatable. It is included here just because John Stewart deals in detail on this point.
2. *Ibid*, p. 255.

In the Lamaistic Buddhism of Tibet one can find th "the teachings of Pythagoras were combined with tho of Christianity after the manner of Neo-Platonism."1 In t worship of the Tibetan Lamas, traces of some stran parodies of church ritual are visible.

The Buddhism of China and Japan borrowed fro Christian doctrine even to the extent of emphasizi salvation by faith. It is possible that Buddhism mig have exerted its liberalising influence on the Christian in the same way as Christianity influenced Buddhis This spirit of compromise was its doom, John Stewa concludes:

> Not perhaps that there was any formal departu from, or denial of, fundamental doctrines, b less emphasis was probably laid on these than the importance demanded, and the influence of t Nestorians on the non-Christians among who they lived and their power to exert a restrainin influence on the Mongol storm about to burst o Asia was correspondingly decreased. The note urgency and definiteness which had been characteristic of their message in the early centuri had disappeared, the Laodicean period in the history had set in. The result was that in countri such as China and Japan, which had escaped th Muhammadan deluge, Buddhism became large the dominant religion, even if it shared its pow with other less virile systems, and Christianity wa blotted out as with a sponge.2

The additional factors that contributed towards th final extermination of Nestorian Christianity in central an northern Asia were the growth of the Mongol power an absorption by Roman Catholics.

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1 *Ibid*, p. 256.

2. *Ibid*, pp. 257, 258.

٢ - الحديث الثاني

الحديث الثاني عشر

الحديث الثالث عشر

الحديث الثاني عشر الحديث الثالث عشر الحديث الثاني عشر الحديث الثالث عشر الحديث الثاني عشر الحديث الثالث عشر

ولكن الله يعلم كل شيء وهو يعلم ما في قلوبكم فاحذروه واعلموا أن الله غفور رحيم. ثم إن الله يأمركم أن تؤدوا الأمانات إلى أهلها وإذا حكمتم بين الناس أن تحكموا بالعدل إن الله نعما يعظكم به إن الله كان سميعا بصيرا. يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شيء فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلا. ألم تر إلى الذين يزعمون أنهم آمنوا بما أنزل إليك وما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به ويريد الشيطان أن يضلهم ضلالا بعيدا. وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول رأيت المنافقين يصدون عنك صدودا. فكيف إذا أصابتهم مصيبة بما قدمت أيديهم ثم جاءوك يحلفون بالله إن أردنا إلا إحسانا وتوفيقا. أولئك الذين يعلم الله ما في قلوبهم فأعرض عنهم وعظهم وقل لهم في أنفسهم قولا بليغا. وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيما. فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما. ولو أنا كتبنا عليهم أن اقتلوا أنفسكم أو اخرجوا من دياركم ما فعلوه إلا قليل منهم ولو أنهم فعلوا ما يوعظون به لكان خيرا لهم وأشد تثبيتا. وإذا لآتيناهم من لدنا أجرا عظيما. ولهديناهم صراطا مستقيما. ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من النبيين والصديقين والشهداء والصالحين وحسن أولئك رفيقا. ذلك الفضل من الله وكفى بالله عليما. يا أيها الذين آمنوا خذوا حذركم فانفروا ثبات أو انفروا جميعا. وإن منكم لمن ليبطئن فإن أصابتكم مصيبة قال قد أنعم الله علي إذ لم أكن معهم شهيدا. ولئن أصابكم فضل من الله ليقولن كأن لم تكن بينكم وبينه مودة يا ليتني كنت معهم فأفوز فوزا عظيما. فليقاتل في سبيل الله الذين يشرون الحياة الدنيا بالآخرة ومن يقاتل في سبيل الله فيقتل أو يغلب فسوف نؤتيه أجرا عظيما. وما لكم لا تقاتلون في سبيل الله والمستضعفين من الرجال والنساء والولدان الذين يقولون ربنا أخرجنا من هذه القرية الظالم أهلها واجعل لنا من لدنك وليا واجعل لنا من لدنك نصيرا. الذين آمنوا يقاتلون في سبيل الله والذين كفروا يقاتلون في سبيل الطاغوت فقاتلوا أولياء الشيطان إن كيد الشيطان كان ضعيفا. ألم تر إلى الذين قيل لهم كفوا أيديكم وأقيموا الصلاة وآتوا الزكاة فلما كتب عليهم القتال إذا فريق منهم يخشون الناس كخشية الله أو أشد خشية وقالوا ربنا لم كتبت علينا القتال لولا أخرتنا إلى أجل قريب قل متاع الدنيا قليل والآخرة خير لمن اتقى ولا تظلمون فتيلا. أينما تكونوا يدرككم الموت ولو كنتم في بروج مشيدة وإن تصبهم حسنة يقولوا هذه من عند الله وإن تصبهم سيئة يقولوا هذه من عندك قل كل من عند الله فمال هؤلاء القوم لا يكادون يفقهون حديثا. ما أصابك من حسنة فمن الله وما أصابك من سيئة فمن نفسك وأرسلناك للناس رسولا وكفى بالله شهيدا. من يطع الرسول فقد أطاع الله ومن تولى فما أرسلناك عليهم حفيظا. ويقولون طاعة فإذا برزوا من عندك بيت طائفة منهم غير الذي تقول والله يكتب ما يبيتون فأعرض عنهم وتوكل على الله وكفى بالله وكيلا. أفلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيرا. وإذا جاءهم أمر من الأمن أو الخوف أذاعوا به ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم ولولا فضل الله عليكم ورحمته لاتبعتم الشيطان إلا قليلا. فقاتل في سبيل الله لا تكلف إلا نفسك وحرض المؤمنين عسى الله أن يكف بأس الذين كفروا والله أشد بأسا وأشد تنكيلا. من يشفع شفاعة حسنة يكن له نصيب منها ومن يشفع شفاعة سيئة يكن له كفل منها وكان الله على كل شيء مقيتا. وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها إن الله كان على كل شيء حسيبا. الله لا إله إلا هو ليجمعنكم إلى يوم القيامة لا ريب فيه ومن أصدق من الله حديثا. فما لكم في المنافقين فئتين والله أركسهم بما كسبوا أتريدون أن تهدوا من أضل الله ومن يضلل الله فلن تجد له سبيلا. ودوا لو تكفرون كما كفروا فتكونون سواء فلا تتخذوا منهم أولياء حتى يهاجروا في سبيل الله فإن تولوا فخذوهم واقتلوهم حيث ثقفتموهم ولا تتخذوا منهم وليا ولا نصيرا. إلا الذين يصلون إلى قوم بينكم وبينهم ميثاق أو جاءوكم حصرت صدورهم أن يقاتلوكم أو يقاتلوا قومهم ولو شاء الله لسلطهم عليكم فلقاتلوكم فإن اعتزلوكم فلم يقاتلوكم وألقوا إليكم السلم فما جعل الله لكم عليهم سبيلا. ستجدون آخرين يريدون أن يأمنوكم ويأمنوا قومهم كل ما ردوا إلى الفتنة أركسوا فيها فإن لم يعتزلوكم ويلقوا إليكم السلم ويكفوا أيديهم فخذوهم واقتلوهم حيث ثقفتموهم وأولئكم جعلنا لكم عليهم سلطانا مبينا. وما كان لمؤمن أن يقتل مؤمنا إلا خطأ ومن قتل مؤمنا خطأ فتحرير رقبة مؤمنة ودية مسلمة إلى أهله إلا أن يصدقوا فإن كان من قوم عدو لكم وهو مؤمن فتحرير رقبة مؤمنة وإن كان من قوم بينكم وبينهم ميثاق فدية مسلمة إلى أهله وتحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبة من الله وكان الله عليما حكيما. ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه وأعد له عذابا عظيما. يا أيها الذين آمنوا إذا ضربتم في سبيل الله فتبينوا ولا تقولوا لمن ألقى إليكم السلام لست مؤمنا تبتغون عرض الحياة الدنيا فعند الله مغانم كثيرة كذلك كنتم من قبل فمن الله عليكم فتبينوا إن الله كان بما تعملون خبيرا. لا يستوي القاعدون من المؤمنين غير أولي الضرر والمجاهدون في سبيل الله بأموالهم وأنفسهم فضل الله المجاهدين بأموالهم وأنفسهم على القاعدين درجة وكلا وعد الله الحسنى وفضل الله المجاهدين على القاعدين أجرا عظيما. درجات منه ومغفرة ورحمة وكان الله غفورا رحيما. إن الذين توفاهم الملائكة ظالمي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض قالوا ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك مأواهم جهنم وساءت مصيرا. إلا المستضعفين من الرجال والنساء والولدان لا يستطيعون حيلة ولا يهتدون سبيلا. فأولئك عسى الله أن يعفو عنهم وكان الله عفوا غفورا. ومن يهاجر في سبيل الله يجد في الأرض مراغما كثيرا وسعة ومن يخرج من بيته مهاجرا إلى الله ورسوله ثم يدركه الموت فقد وقع أجره على الله وكان الله غفورا رحيما. وإذا ضربتم في الأرض فليس عليكم جناح أن تقصروا من الصلاة إن خفتم أن يفتنكم الذين كفروا إن الكافرين كانوا لكم عدوا مبينا. وإذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا أسلحتهم فإذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك وليأخذوا حذرهم وأسلحتهم ودوا لو تغفلون عن أسلحتكم وأمتعتكم فيميلون عليكم ميلة واحدة ولا جناح عليكم إن كان بكم أذى من مطر أو كنتم مرضى أن تضعوا أسلحتكم وخذوا حذركم إن الله أعد للكافرين عذابا مهينا. فإذا قضيتم الصلاة فاذكروا الله قياما وقعودا وعلى جنوبكم فإذا اطمأننتم فأقيموا الصلاة إن الصلاة كانت على المؤمنين كتابا موقوتا. ولا تهنوا في ابتغاء القوم إن تكونوا تألمون فإنهم يألمون كما تألمون وترجون من الله ما لا يرجون وكان الله عليما حكيما. إنا أنزلنا إليك الكتاب بالحق لتحكم بين الناس بما أراك الله ولا تكن للخائنين خصيما. واستغفر الله إن الله كان غفورا رحيما. ولا تجادل عن الذين يختانون أنفسهم إن الله لا يحب من كان خوانا أثيما. يستخفون من الناس ولا يستخفون من الله وهو معهم إذ يبيتون ما لا يرضى من القول وكان الله بما يعملون محيطا. هاأنتم هؤلاء جادلتم عنهم في الحياة الدنيا فمن يجادل الله عنهم يوم القيامة أم من يكون عليهم وكيلا. ومن يعمل سوءا أو يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيما. ومن يكسب إثما فإنما يكسبه على نفسه وكان الله عليما حكيما. ومن يكسب خطيئة أو إثما ثم يرم به بريئا فقد احتمل بهتانا وإثما مبينا. ولولا فضل الله عليك ورحمته لهمت طائفة منهم أن يضلوك وما يضلون إلا أنفسهم وما يضرونك من شيء وأنزل الله عليك الكتاب والحكمة وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيما. لا خير في كثير من نجواهم إلا من أمر بصدقة أو معروف أو إصلاح بين الناس ومن يفعل ذلك ابتغاء مرضات الله فسوف نؤتيه أجرا عظيما. ومن يشاقق الرسول من بعد ما تبين له الهدى ويتبع غير سبيل المؤمنين نوله ما تولى ونصله جهنم وساءت مصيرا. إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد ضل ضلالا بعيدا. إن يدعون من دونه إلا إناثا وإن يدعون إلا شيطانا مريدا. لعنه الله وقال لأتخذن من عبادك نصيبا مفروضا. ولأضلنهم ولأمنينهم ولآمرنهم فليبتكن آذان الأنعام ولآمرنهم فليغيرن خلق الله ومن يتخذ الشيطان وليا من دون الله فقد خسر خسرانا مبينا. يعدهم ويمنيهم وما يعدهم الشيطان إلا غرورا. أولئك مأواهم جهنم ولا يجدون عنها محيصا. والذين آمنوا وعملوا الصالحات سندخلهم جنات تجري من تحتها الأنهار خالدين فيها أبدا وعد الله حقا ومن أصدق من الله قيلا. ليس بأمانيكم ولا أماني أهل الكتاب من يعمل سوءا يجز به ولا يجد له من دون الله وليا ولا نصيرا. ومن يعمل من الصالحات من ذكر أو أنثى وهو مؤمن فأولئك يدخلون الجنة ولا يظلمون نقيرا. ومن أحسن دينا ممن أسلم وجهه لله وهو محسن واتبع ملة إبراهيم حنيفا واتخذ الله إبراهيم خليلا. ولله ما في السماوات وما في الأرض وكان الله بكل شيء محيطا. ويستفتونك في النساء قل الله يفتيكم فيهن وما يتلى عليكم في الكتاب في يتامى النساء اللاتي لا تؤتونهن ما كتب لهن وترغبون أن تنكحوهن والمستضعفين من الولدان وأن تقوموا لليتامى بالقسط وما تفعلوا من خير فإن الله كان به عليما. وإن امرأة خافت من بعلها نشوزا أو إعراضا فلا جناح عليهما أن يصلحا بينهما صلحا والصلح خير وأحضرت الأنفس الشح وإن تحسنوا وتتقوا فإن الله كان بما تعملون خبيرا. ولن تستطيعوا أن تعدلوا بين النساء ولو حرصتم فلا تميلوا كل الميل فتذروها كالمعلقة وإن تصلحوا وتتقوا فإن الله كان غفورا رحيما. وإن يتفرقا يغن الله كلا من سعته وكان الله واسعا حكيما. ولله ما في السماوات وما في الأرض ولقد وصينا الذين أوتوا الكتاب من قبلكم وإياكم أن اتقوا الله وإن تكفروا فإن لله ما في السماوات وما في الأرض وكان الله غنيا حميدا. ولله ما في السماوات وما في الأرض وكفى بالله وكيلا. إن يشأ يذهبكم أيها الناس ويأت بآخرين وكان الله على ذلك قديرا. من كان يريد ثواب الدنيا فعند الله ثواب الدنيا والآخرة وكان الله سميعا بصيرا. يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على أنفسكم أو الوالدين والأقربين إن يكن غنيا أو فقيرا فالله أولى بهما فلا تتبعوا الهوى أن تعدلوا وإن تلووا أو تعرضوا فإن الله كان بما تعملون خبيرا. يا أيها الذين آمنوا آمنوا بالله ورسوله والكتاب الذي نزل على رسوله والكتاب الذي أنزل من قبل ومن يكفر بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضل ضلالا بعيدا. إن الذين آمنوا ثم كفروا ثم آمنوا ثم كفروا ثم ازدادوا كفرا لم يكن الله ليغفر لهم ولا ليهديهم سبيلا. بشر المنافقين بأن لهم عذابا أليما. الذين يتخذون الكافرين أولياء من دون المؤمنين أيبتغون عندهم العزة فإن العزة لله جميعا. وقد نزل عليكم في الكتاب أن إذا سمعتم آيات الله يكفر بها ويستهزأ بها فلا تقعدوا معهم حتى يخوضوا في حديث غيره إنكم إذا مثلهم إن الله جامع المنافقين والكافرين في جهنم جميعا. الذين يتربصون بكم فإن كان لكم فتح من الله قالوا ألم نكن معكم وإن كان للكافرين نصيب قالوا ألم نستحوذ عليكم ونمنعكم من المؤمنين فالله يحكم بينكم يوم القيامة ولن يجعل الله للكافرين على المؤمنين سبيلا. إن المنافقين يخادعون الله وهو خادعهم وإذا قاموا إلى الصلاة قاموا كسالى يراءون الناس ولا يذكرون الله إلا قليلا. مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء ومن يضلل الله فلن تجد له سبيلا. يا أيها الذين آمنوا لا تتخذوا الكافرين أولياء من دون المؤمنين أتريدون أن تجعلوا لله عليكم سلطانا مبينا. إن المنافقين في الدرك الأسفل من النار ولن تجد لهم نصيرا. إلا الذين تابوا وأصلحوا واعتصموا بالله وأخلصوا دينهم لله فأولئك مع المؤمنين وسوف يؤت الله المؤمنين أجرا عظيما. ما يفعل الله بعذابكم إن شكرتم وآمنتم وكان الله شاكرا عليما. لا يحب الله الجهر بالسوء من القول إلا من ظلم وكان الله سميعا عليما. إن تبدوا خيرا أو تخفوه أو تعفوا عن سوء فإن الله كان عفوا قديرا. إن الذين يكفرون بالله ورسله ويريدون أن يفرقوا بين الله ورسله ويقولون نؤمن ببعض ونكفر ببعض ويريدون أن يتخذوا بين ذلك سبيلا. أولئك هم الكافرون حقا وأعتدنا للكافرين عذابا مهينا. والذين آمنوا بالله ورسله ولم يفرقوا بين أحد منهم أولئك سوف يؤتيهم أجورهم وكان الله غفورا رحيما. يسألك أهل الكتاب أن تنزل عليهم كتابا من السماء فقد سألوا موسى أكبر من ذلك فقالوا أرنا الله جهرة فأخذتهم الصاعقة بظلمهم ثم اتخذوا العجل من بعد ما جاءتهم البينات فعفونا عن ذلك وآتينا موسى سلطانا مبينا. ورفعنا فوقهم الطور بميثاقهم وقلنا لهم ادخلوا الباب سجدا وقلنا لهم لا تعدوا في السبت وأخذنا منهم ميثاقا غليظا. فبما نقضهم ميثاقهم وكفرهم بآيات الله وقتلهم الأنبياء بغير حق وقولهم قلوبنا غلف بل طبع الله عليها بكفرهم فلا يؤمنون إلا قليلا. وبكفرهم وقولهم على مريم بهتانا عظيما. وقولهم إنا قتلنا المسيح عيسى ابن مريم رسول الله وما قتلوه وما صلبوه ولكن شبه لهم وإن الذين اختلفوا فيه لفي شك منه ما لهم به من علم إلا اتباع الظن وما قتلوه يقينا. بل رفعه الله إليه وكان الله عزيزا حكيما. وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيامة يكون عليهم شهيدا. فبظلم من الذين هادوا حرمنا عليهم طيبات أحلت لهم وبصدهم عن سبيل الله كثيرا. وأخذهم الربا وقد نهوا عنه وأكلهم أموال الناس بالباطل وأعتدنا للكافرين منهم عذابا أليما. لكن الراسخون في العلم منهم والمؤمنون يؤمنون بما أنزل إليك وما أنزل من قبلك والمقيمين الصلاة والمؤتون الزكاة والمؤمنون بالله واليوم الآخر أولئك سنؤتيهم أجرا عظيما. إنا أوحينا إليك كما أوحينا إلى نوح والنبيين من بعده وأوحينا إلى إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط وعيسى وأيوب ويونس وهارون وسليمان وآتينا داود زبورا. ورسلا قد قصصناهم عليك من قبل ورسلا لم نقصصهم عليك وكلم الله موسى تكليما. رسلا مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان الله عزيزا حكيما. لكن الله يشهد بما أنزل إليك أنزله بعلمه والملائكة يشهدون وكفى بالله شهيدا. إن الذين كفروا وصدوا عن سبيل الله قد ضلوا ضلالا بعيدا. إن الذين كفروا وظلموا لم يكن الله ليغفر لهم ولا ليهديهم طريقا. إلا طريق جهنم خالدين فيها أبدا وكان ذلك على الله يسيرا. يا أيها الناس قد جاءكم الرسول بالحق من ربكم فآمنوا خيرا لكم وإن تكفروا فإن لله ما في السماوات والأرض وكان الله عليما حكيما. يا أهل الكتاب لا تغلوا في دينكم ولا تقولوا على الله إلا الحق إنما المسيح عيسى ابن مريم رسول الله وكلمته ألقاها إلى مريم وروح منه فآمنوا بالله ورسله ولا تقولوا ثلاثة انتهوا خيرا لكم إنما الله إله واحد سبحانه أن يكون له ولد له ما في السماوات وما في الأرض وكفى بالله وكيلا. لن يستنكف المسيح أن يكون عبدا لله ولا الملائكة المقربون ومن يستنكف عن عبادته ويستكبر فسيحشرهم إليه جميعا. فأما الذين آمنوا وعملوا الصالحات فيوفيهم أجورهم ويزيدهم من فضله وأما الذين استنكفوا واستكبروا فيعذبهم عذابا أليما ولا يجدون لهم من دون الله وليا ولا نصيرا. يا أيها الناس قد جاءكم برهان من ربكم وأنزلنا إليكم نورا مبينا. فأما الذين آمنوا بالله واعتصموا به فسيدخلهم في رحمة منه وفضل ويهديهم إليه صراطا مستقيما. يستفتونك قل الله يفتيكم في الكلالة إن امرؤا هلك ليس له ولد وله أخت فلها نصف ما ترك وهو يرثها إن لم يكن لها ولد فإن كانتا اثنتين فلهما الثلثان مما ترك وإن كانوا إخوة رجالا ونساء فللذكر مثل حظ الأنثيين يبين الله لكم أن تضلوا والله بكل شيء عليم.

ذهب الطالب إلى المكتبة ليستعير كتابًا عن تاريخ مصر القديمة. وعندما وصل إلى المكتبة وجد أن الكتاب الذي يريده مستعار من قبل طالب آخر. فقرر أن يذهب إلى المكتبة العامة في وسط المدينة. وهناك وجد الكتاب الذي يريده. فاستعاره وعاد إلى بيته.

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ومنذ : أنبأنا أحمد بن منيع قال أنبأنا هشيم عن يزيد بن أبي زياد عن
عبد الله بن الحارث عن ابن عباس .. ح وحدثنا أبو سعيد الأشج قال
أنبأنا وكيع عن يزيد بن أبي زياد عن عبد الله بن الحارث عن ابن
عباس قال : قال رسول الله ﷺ : من أحدث في أمرنا هذا ما ليس فيه
فهو رد . أنبأنا أبو معاوية عن يزيد بن أبي زياد عن عبد الله بن
الحارث عن ابن عباس قال : قال رسول الله ﷺ : من أحدث في أمرنا
هذا ما ليس فيه فهو رد . حدثنا أبو كريب قال حدثنا أبو بكر بن
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ابن عباس قال : قال رسول الله ﷺ : من أحدث في أمرنا هذا ما ليس

ولما كان الأمر كذلك فقد قرر المجلس الأعلى للشؤون الإسلامية في دورته الثالثة والعشرين المنعقدة في شهر ربيع الآخر سنة ١٣٨٣هـ الموافق شهر سبتمبر سنة ١٩٦٣م ما يأتي:

١ - تحريم الاستيلاء على الأراضي الموقوفة أو المملوكة ملكية خاصة بدون رضا أصحابها.

٢ - تحريم الاعتداء على الأراضي الموقوفة أو المملوكة ملكية خاصة بالبناء عليها أو بالغرس فيها أو بالزراعة فيها أو بالتجريف لها أو بالتسوية لها أو بالتحجير لها أو بالتحويط عليها أو بالتسييج لها أو بالتعلية لها أو بالتخفيض لها أو بالتغيير لها أو بالتبديل لها أو بالتحويل لها أو بالتعديل لها أو بالتقسيم لها أو بالتجزئة لها أو بالتوزيع لها أو بالتخصيص لها أو بالتعيين لها أو بالتحديد لها أو بالتحرير لها أو بالتسجيل لها أو بالتوثيق لها أو بالتصديق لها أو بالتأييد لها أو بالتأكيد لها أو بالتقرير لها أو بالتثبيت لها أو بالتمكين لها أو بالتسليم لها أو بالتنازل لها أو بالتفويض لها أو بالتوكيل لها أو بالتعهد لها أو بالالتزام لها أو بالتعاقد لها أو بالاتفاق لها أو بالتراضي لها أو بالتوافق لها أو بالتواطؤ لها أو بالتآمر لها أو بالتحالف لها أو بالتعاون لها أو بالتضامن لها أو بالتكافل لها أو بالتساند لها أو بالتناصر لها أو بالتعاضد لها أو بالتوحد لها أو بالتكتل لها أو بالتجمع لها أو بالتحزب لها أو بالتشيع لها أو بالتعصب لها أو بالتطرف لها أو بالتزمت لها أو بالتشدد لها أو بالتقعر لها أو بالتكلف لها أو بالتصنع لها أو بالتمحل لها أو بالتزيد لها أو بالتبجح لها أو بالتفاخر لها أو بالتباهي لها أو بالتعالي لها أو بالتكبر لها أو بالتجبر لها أو بالتسلط لها أو بالتحكم لها أو بالتسيد لها أو بالتزعم لها أو بالتقدم لها أو بالتصدر لها أو بالتأخر لها أو بالتقهقر لها أو بالتراجع لها أو بالتدهور لها أو بالتردي لها أو بالتقهقر لها أو بالتخلف لها أو بالتأخر لها أو بالتقاعس لها أو بالتكاسل لها أو بالتواني لها أو بالتهاون لها أو بالتساهل لها أو بالتسامح لها أو بالتغاضي لها أو بالتجاوز لها أو بالعفو لها أو بالصفح لها أو بالمغفرة لها أو بالرحمة لها أو بالشفقة لها أو بالرأفة لها أو بالحنان لها أو بالعطف لها أو بالود لها أو بالمحبة لها أو بالإخاء لها أو بالصداقة لها أو بالزمالة لها أو بالرفقة لها أو بالصحبة لها أو بالمعاشرة لها أو بالمخالطة لها أو بالمجالسة لها أو بالمؤانسة لها أو بالمحادثة لها أو بالمناقشة لها أو بالمناظرة لها أو بالمجادلة لها أو بالمحاورة لها أو بالمكالمة لها أو بالمخاطبة لها أو بالمراسلة لها أو بالمكاتبة لها أو بالمراسلة لها أو بالمخابرة لها أو بالمحادثة لها أو بالمشافهة لها أو بالمواجهة لها أو بالمقابلة لها أو بالملاقاة لها أو بالمصادفة لها أو بالاتفاق لها أو بالصدفة لها أو بالحظ لها أو بالنصيب لها أو بالقسمة لها أو بالحصة لها أو بالجزء لها أو بالبعض لها أو بالكل لها أو بالمجموع لها أو بالمجموعة لها أو بالمجتمع لها أو بالمجتمعات لها أو بالأمم لها أو بالشعوب لها أو بالقبائل لها أو بالعشائر لها أو بالبطون لها أو بالأفخاذ لها أو بالفصائل لها أو بالأجناس لها أو بالأنواع لها أو بالأصناف لها أو بالأشكال لها أو بالألوان لها أو بالأطياف لها أو بالأعراق لها أو بالأجناس لها أو بالأنواع لها أو بالأصناف لها أو بالأشكال لها أو بالألوان لها أو بالأطياف لها.

لم تعلق بذهن الطالب أي شيء مما شرحه المعلم في الحصة السابقة. وهذا يدل على أن الطالب لم يكن مستعدًا للدرس، ولم يراجع ما أخذه في الحصة الماضية.

المعلم : ما رأيك في هذا الجواب يا خالد؟

خالد : أظن أن الجواب صحيح، لأنني قرأت الدرس في البيت قبل الحصة.

المعلم : ليس كل من قرأ الدرس يفهمه. الفهم يحتاج إلى تركيز وانتباه أثناء الشرح، وليس فقط إلى القراءة في البيت.

المعلم : ما رأيك في هذا الجواب يا سعيد؟

سعيد : أظن أن الجواب صحيح، لأنني قرأت الدرس في البيت قبل الحصة.

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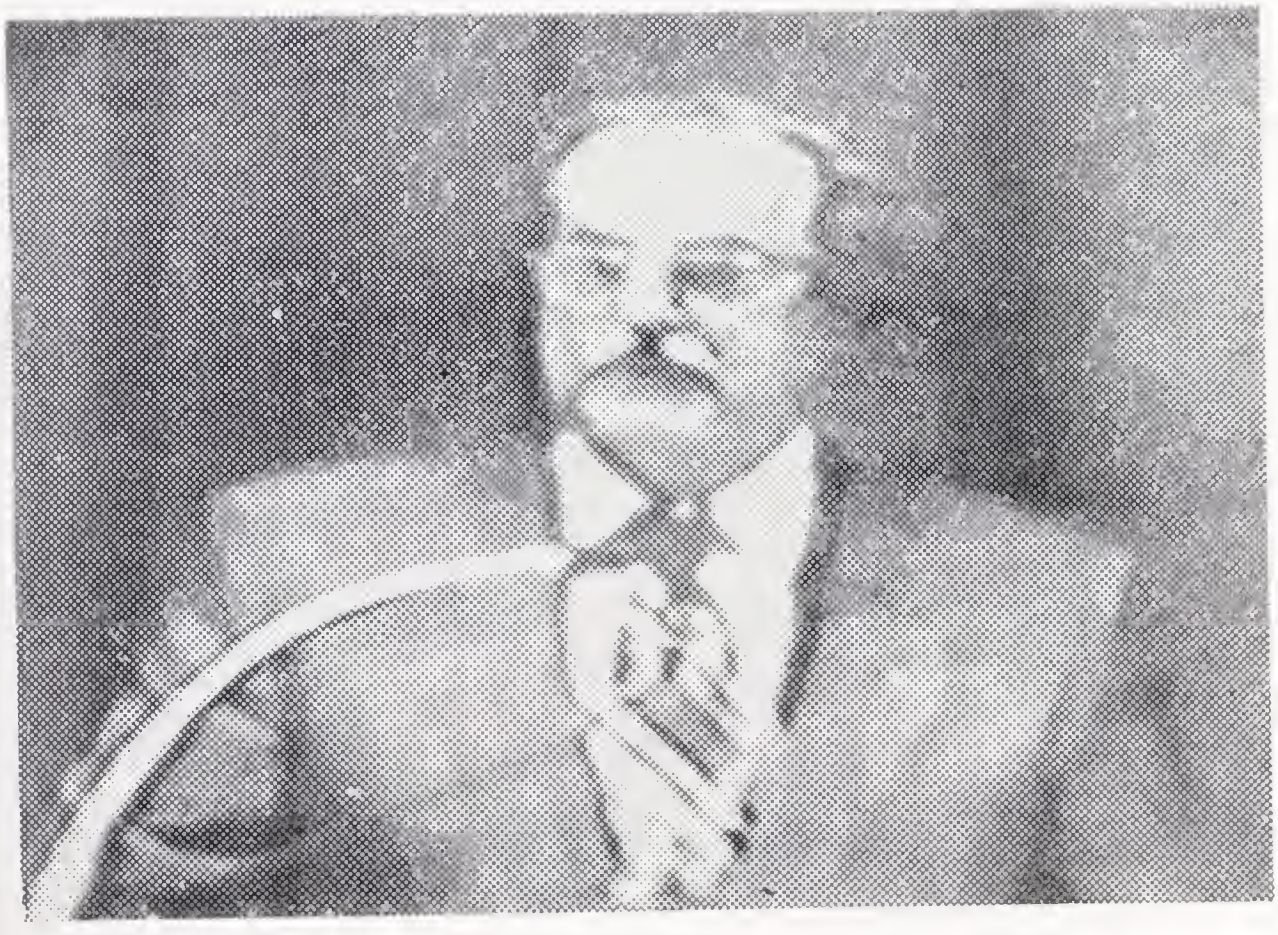
تحقيق : محمد نجيب الشيخ . مصطفى الشيخ

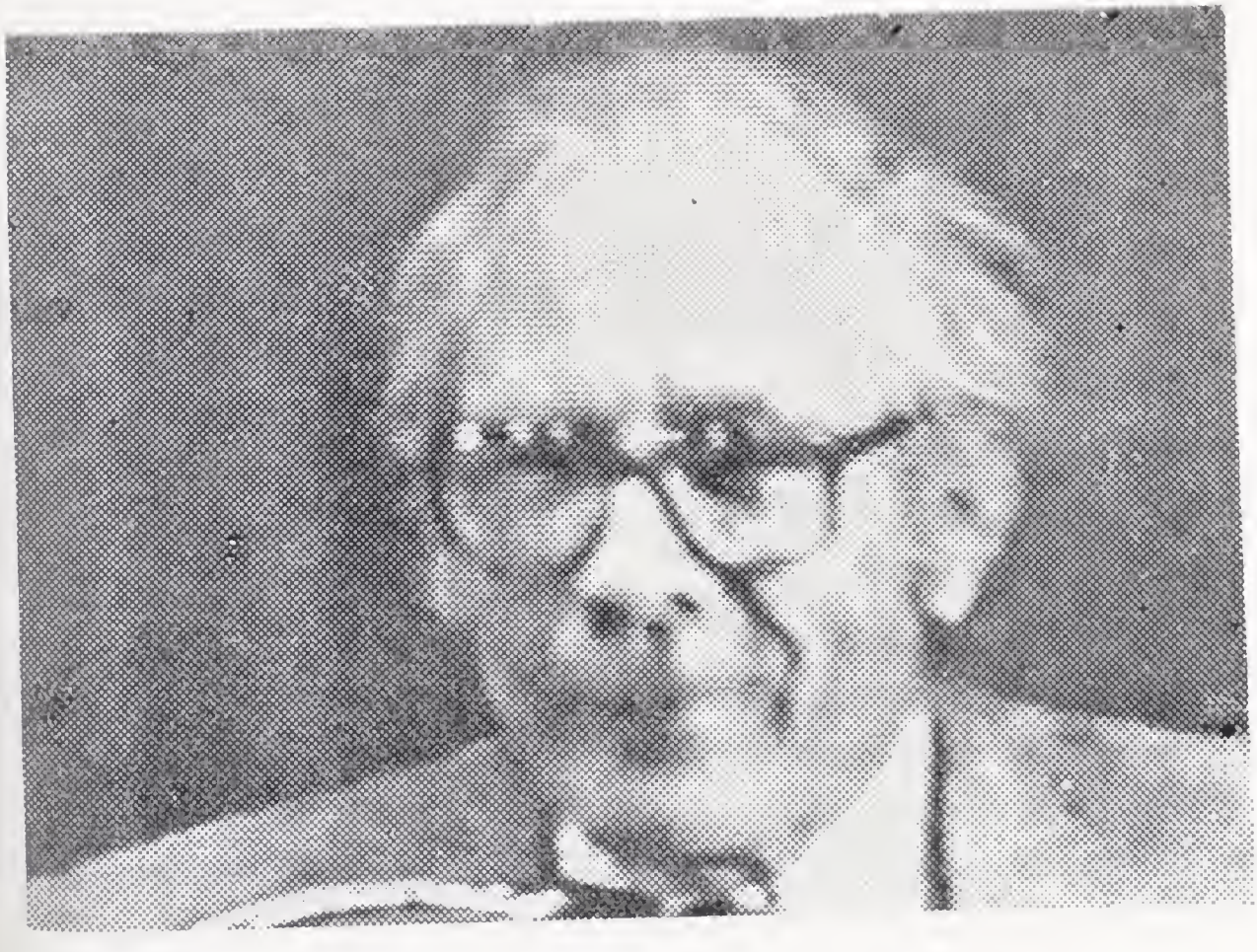
بعد أن أصبح الشيخ مصطفى الشيخ أحد أبرز الشخصيات في الساحة السياسية في البلاد، وبعد أن أصبح له مكانة كبيرة في نفوس الناس، وبعد أن أصبح له أتباع كثيرون، وبعد أن أصبح له مؤيدون كثيرون، وبعد أن أصبح له أعداء كثيرون، وبعد أن أصبح له خصوم

وقد أجاب الله دعاء عبده زكريا عليه السلام فوهب له يحيى عليه السلام
وأصلح له زوجه فكانت ولوداً بعد أن كانت عاقراً
وقد أجاب الله دعاء عبده زكريا عليه السلام فوهب له يحيى عليه السلام



Lincoln Isaac

Prof. Hamilton Hess



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